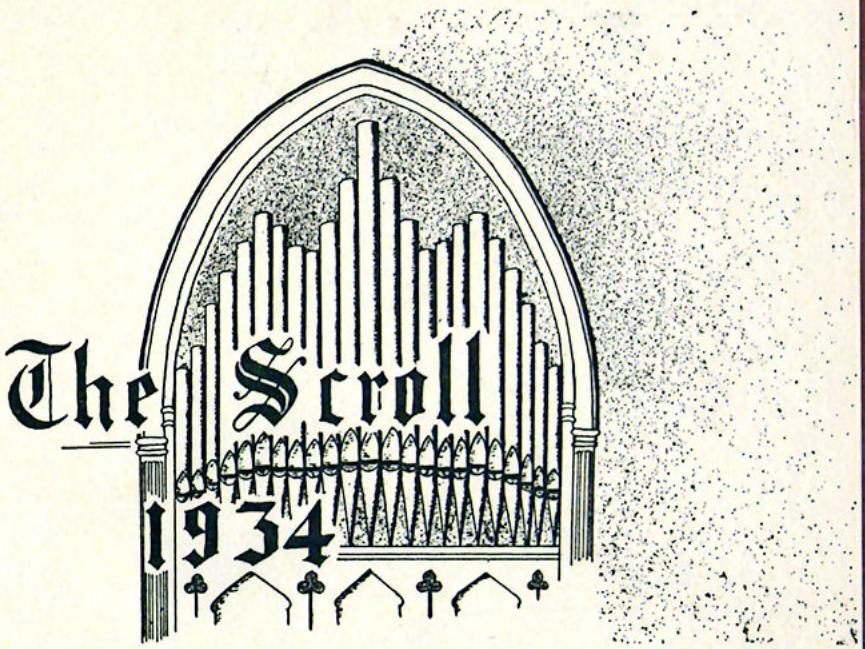
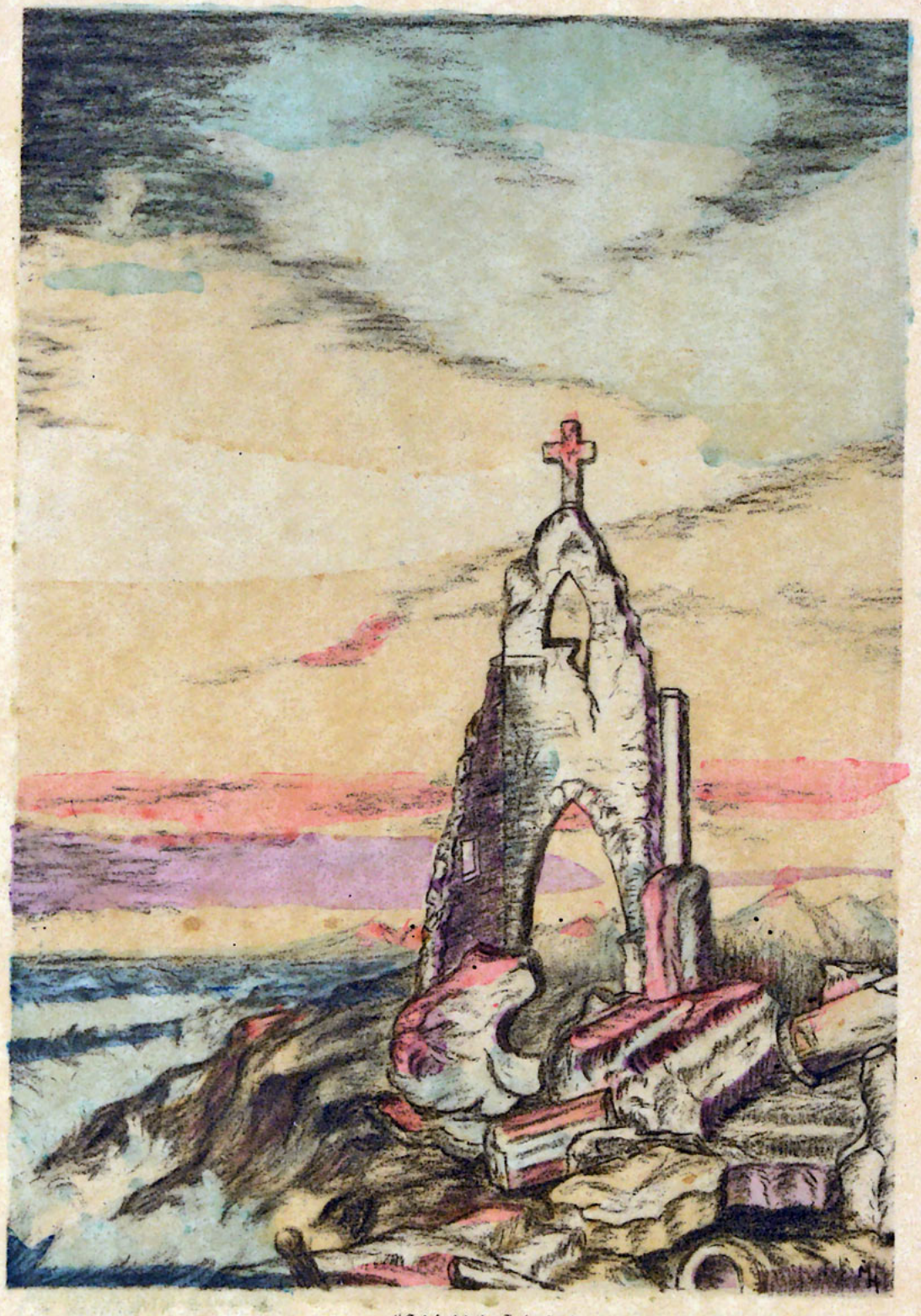

The Scroll
1934

"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."



"God forbid that I should glory, save in the cross of our Lord Jesus Christ"

Gal. 6:14

The flames of persecution have always kindled the heart-fires of faith, whether in the dim ages of the past, or in the present day; whether in the breast of the oriental, or of the occidental. Pages of history are blotched with blood stains of unrecanting Christians whose testimony was, "Jesus only". While Spain burned her victims, far-away Japan sought the lives of all Christians. There was a little boon of safety to which the harassed Japanese believers fled. Macao, on the southern coast of China, afforded this shelter for the fugitives. In face of grim persecution these fearless people worshiped in a little stone church on the rocks of that shore. In this cross-crowned chapel, the prayers and pleas of suffering saints arose to the Lord above. After the tongues of these worshipers were at last stilled, the empty church re-whispered their prayers for decades to the silent shore, until a mighty, relentless typhoon, accompanied by a devastating earth-quake, beat upon that ancient church and crumbled its foundation. The place of prayer was reduced to a mass of rocks and debris--all save the facade bearing the bronze cross.

Centuries later, as the sun had once more set behind the ruins, John Bowring, an Englishman, chanced by way of Macao. A mass of mossy, gray stones loomed through the twilight haze. Above the standing facade, a cross was etched against the deepening sunset. The surviving symbol spoke to the heart of the man in mingled awe and reverence. The gaze of Bowring upon that enduring cross was turned into the words of that immortal song:

In the Cross of Christ I Glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

As that stone cross towers over the wreckage in Macao, glorified by the rays of setting sun, so the Cross of Christ rises over the wrecks of time, resplendent in the light of Eternity. . . . . .

George C. Krieger

Because he has "purposed in his heart" to glorify God; because he has used his talent to train others for singing the Savior's praise; because he has given generously, both spiritually and materially, to the development of our school; and because we love him, we, the Class of 1934, dedicate our Scroll to Mr. George Krieger. . .

We wish to sound the introductory note to our Scroll by saying that within its pages, we have endeavored to exalt the Cross of Christ in which we glory. Blest is the tie that binds the members of the Administrative Department as they labor together in Christian love to promote the sacred claims of that Cross. Inspirational is the song of our Redeemer, as it rises in unison from the great student body who, through the Practical Work Department, spread the message of that Cross. Challenging is the summons from the Missions Section, to go forth as Christian Heralds proclaiming salvation through that Cross. It is our prayer that this book may faithfully exalt our crucified, risen, glorified, and coming Lord. . . . .

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

The Sunday morning congregation rises and begins to drone:

"Amazing grace! how sweet the sound,
That saved a wretch like me."

The good parishioners would not be quite so spiritless and detached if they knew the strange story, which forms a background for this hymn.

John Newton, the author of "Amazing Grace", was born in London in 1725. His faithful, Christian mother died when he was seven years old, and John went to sea with his father, at the age of eleven. Wicked sailors and infidel literature soon turned him into a lawless, carousing renegade, and his life resolved itself into a series of harrowing adventures, which would put to shame the most fantastic fiction. He deserted the navy, but after being captured, he was flogged at the mast and degraded. His wild, reckless escapades led him lower and lower, until he became the miserable bondman of an unscrupulous slave trader, and wallowed in indescribable sin. At last, in his wretchedness, he remembered his mother's teaching and began to read, "The Imitation of Christ", a deeply spiritual book by Thomas A' Kempis. After two miraculous escapes from death, he determined to turn from his sins and try to please God by living an upright, moral life.

He became the master of a slave ship and spent six years in learning the bitter lesson that, in God's sight, "All our righteousnesses are as filthy rags". At the end of this period, another captain brought him to a saving knowledge of the Lord Jesus Christ.

After his conversion, John Newton left the sea, and devoted himself to preaching and hymn writing. He died at the age of eighty-two --the loved and honored rector of St. Mary Woolroth.

In the light of this brief record, consider the testimony which he left us in his beautiful hymn.

"Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home."

"But all through the mountains, thunder riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heav'n,
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back His own!'"

The Edinburgh train moved along, bearing the renowned evangelists. Dwight L. Moody was reading a letter, while Ira D. Sankey fruitlessly searched a London newspaper for news from home. In his disappointment, Mr. Sankey was about to discard the paper when his eyes fell upon a bit of poetry in one corner, and his mind was impressed by its words:

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold---
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

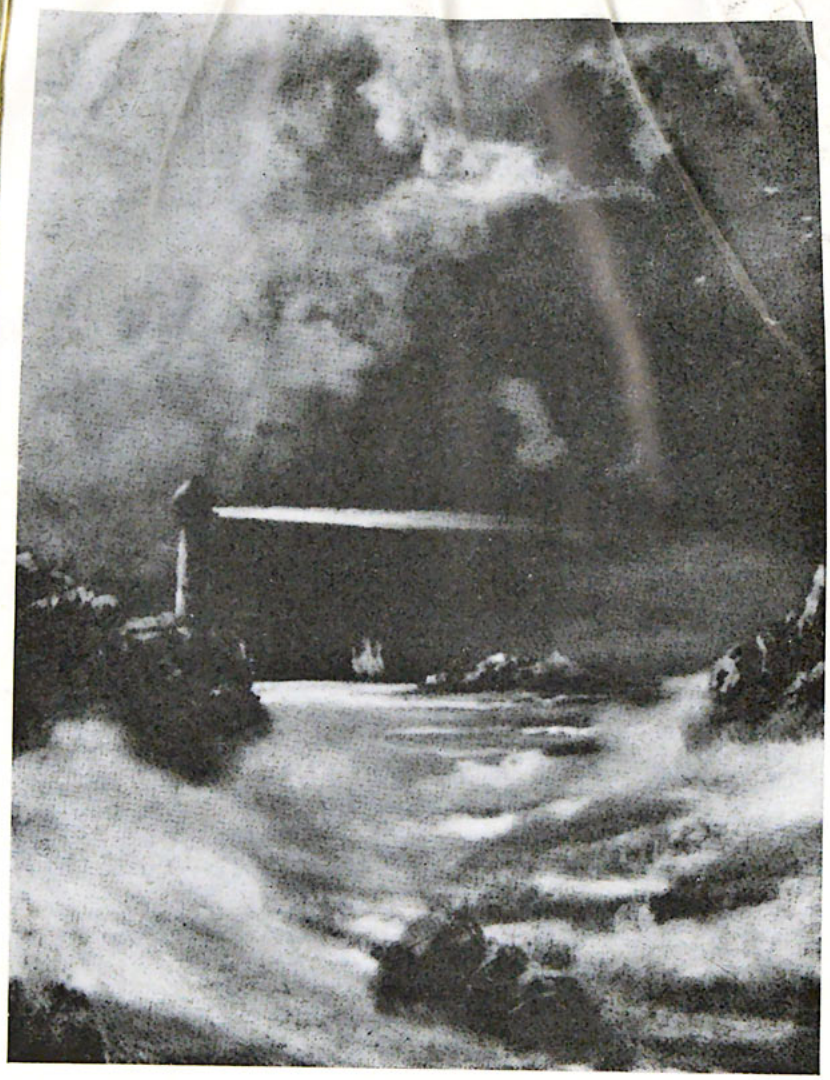
He called Mr. Moody's attention to the poem, who in turn asked to have it read. This Mr. Sankey did with all the enthusiasm and elocutionary powers he could command, only to find, after he had finished, that Mr. Moody was again absorbed in his letter and had not heard a word. The singer was chagrined; but, nevertheless, he filed the verses in his scrap-book for future reference.

At the noon meeting on the second day in Edinburgh, Mr. Moody and Dr. Bonar had delivered eloquent and stirring addresses on the subject, "The Good Shepherd," when Mr. Moody turned to his associate and asked him, "Have you an appropriate solo for closing the service?"

Mr. Sankey had nothing in mind except the Twenty-third Psalm, which had already been sung several times in the meeting. An inner voice said, "Sing the hymn you found on the train."

With a prayer in his heart that God would supply the necessary tune, Mr. Sankey placed the little slip of paper before him on the organ, struck the key of A flat, and began to sing. Note by note the tune was given, and it has not been changed from that day to this. When he finished, a great sigh rose up from the audience, and he knew their hearts had been touched. Mr. Moody, with tears in his eyes, leaned over the organ and asked, "Sankey, where did you get that hymn? I never heard the like of it in my life."

And thus a song was born--a song which brings hope to the straying Christian, courage to the tried, and a new vision to us of the keeping power of Our Shepherd. . . . . .



Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

P. Bliss was inspired to write this hymn by listening to one of D. L. Moody's illustrations. This was the great evangelist's story:

"One dark, turbulent night, as a veritable tempest beat the sea into a maelstrom, a ship fought its perilous way toward Cleveland harbor. After the big lighthouse had been visible for some time, the captain began to question the pilot. 'Are you sure this is Cleveland?'

"'Quite sure, sir,' replied the pilot.

"'But where are the lower lights?' the captain insisted.

"'Gone out, sir,' was the respectful answer.

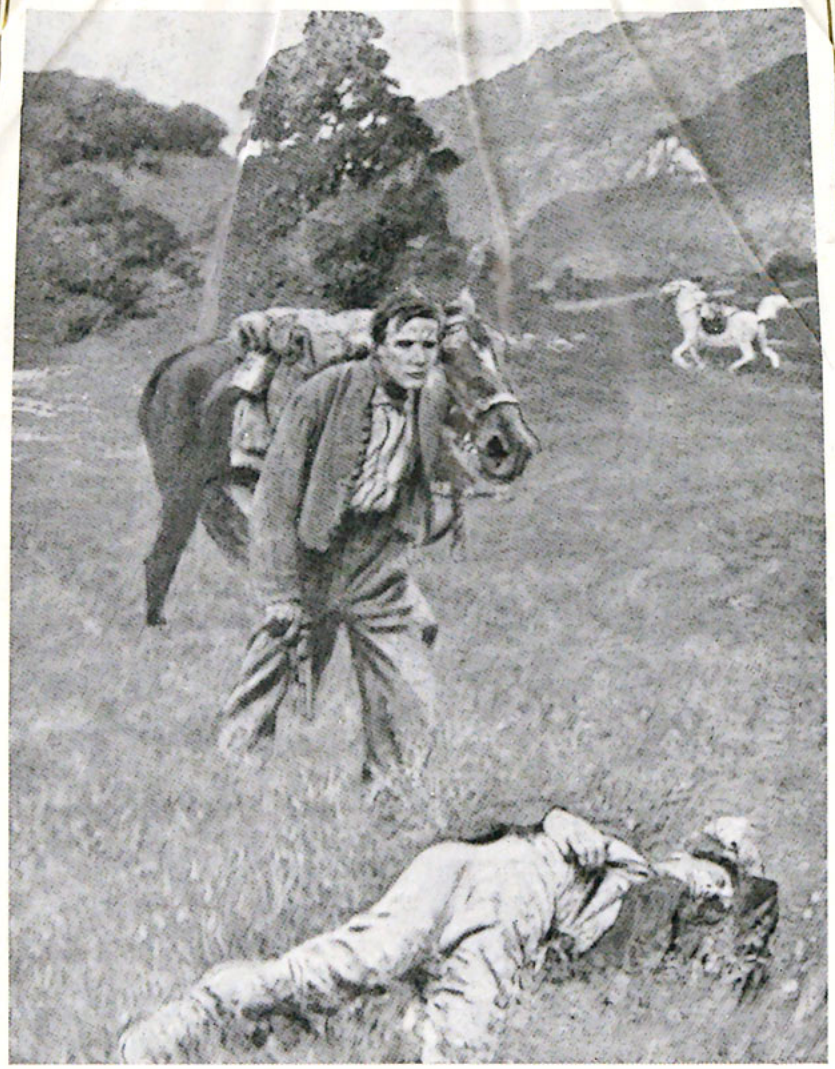
"The captain began to be really frightened, and inquired about the possibility of entering the harbor at all. The answer came with all the finality of a death sentence, 'We must, or perish, sir!'

"Carefully and courageously the old pilot eased the ship through the dreadful clamor of the storm, but as he sought vainly for the safe channel, the ship swerved too far to one side and crashed on the merciless rocks.

"Here is our lesson. It was not the fury of the storm, but the failure of the lower lights that crushed out many a precious life that night. Brethren, the Master will take care of the great lighthouse; let us keep the lower lights burning."

"Trim your feeble lamp, my brother:
Some poor sailor tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman,
You may rescue, you may save."



My faith looks up to Thee,
  Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
  Take all my guilt away,
O let me from this day
  Be wholly Thine!

On the evening preceding one of the great battles of the Civil War, a small group of Christian young men from the Union Army gathered in a tent for prayer. There, amid the harsh, unnatural surroundings, they committed themselves into the Master's hands. In this solemn hour they were brought face to face with the reality of death, for it was foolish to hope that they would all survive the approaching conflict.

As the evening wore on, their thoughts turned to the loved ones whom they might never see again. Finally, one of the group said, "Our families would be comforted if we could only tell them what is in our hearts tonight. Let us write our testimony, and if one of us lives through the battle, he can send the document home." This plan received instant approval. But the men had some difficulty expressing their sentiments until it was suggested that they use the words of the old hymn, "My Faith Looks Up To Thee", as an appropriate farewell message.

The next day in the battle, the members of the little company fell one by one; but faithful to the agreement, the survivor sent their triumphant testimony to sorrowing fathers, mothers, wives and children:

"When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Savior, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul!"

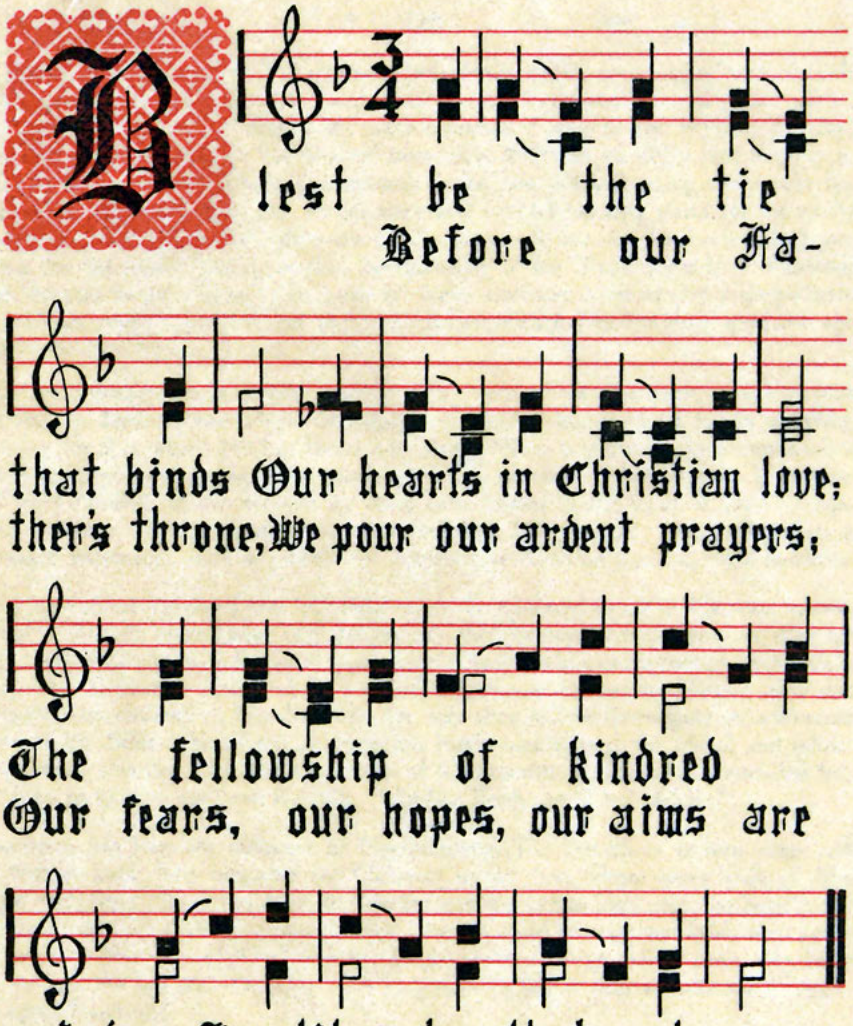
My sin-sick heart beheld a throng
Whose steps were light and hurried;
They lagged not on the sunlit way,
Nor wasted moments of the day,
But sang when skies were bright and gay---
For in the Cross of Christ they gloried.

I lacked the song of heart and tongue
That comes when sins are buried
Beneath the blood of Calvary's cross.
I came with all my sin and dross;
He cleansed--and gave me gain for loss,
Now in the Cross of Christ I glory.

Since then, I walk the thoroughfare,
I sing the old, old story;
A burst of song on mountain peak,
The inner song in valley bleak,
For He is strong when I am weak---
Still in the Cross of Christ I glory.

It may be that He bids me walk
In wildernesses dreary;
But still, He giveth songs at night
Along the way until I sight
The portals of my Home of light
Where in the Cross of Christ I'll glory.

M. H. '34


Blest be the tie
Before our Fa-
that binds Our hearts in Christian love;
ther's throne, We pour our ardent prayers;
The fellowship of kindred
Our fears, our hopes, our aims are
minds Is like to that above.
one, Our comforts and our cares.

A Tribute to Northwestern

By A Senior

OVER thirty years ago, God in His all-seeing providence, raised up a mighty man of faith to do a great work. Today we are happy and privileged to have him still in our midst, feeling that our own lives are enriched by his noble influence. I refer to Dr. William B. Riley, the founder and superintendent of our beloved institution. Nor can we claim him entirely as our own, for he is a national figure in ecclesiastical circles, and old and young everywhere lay claim to his affections. We admire him for his stern and uncompromising stand for the truth; we applaud him as we see another opponent of the faith sink beneath his irrefutable logic; we honor him for the foes he has made that the testimony of the Word might be maintained; we love him, because he takes time to lay aside his many duties in order to give a sympathetic ear to our problems and to advise us out of his mature experience. His influence upon this age will live on in the lives he has blessed.

Today, Northwestern stands a firm witness to the strength of that faith, which in past years conceived the birth of our school. She stands as another testimony of God's unfailing promise to care for that which He has called into being. Many a storm, many a conflict has been safely weathered as claim has been made of God's promises. Northwestern is another example of faith fulfilled, as our beloved directors have looked to the hand of God for sustenance and guidance. Because God's favor has rested so fully on her, each year brings a greatly increased enrolment, until at present we number five hundred day and night students.

Many a parent has sacrificed that his child might be educated in some Christian school. It was a happy moment when father and mother saw their beloved son or daughter start off for college. Imagine their grief, a few short years later to find the immature root of their child's faith to have been ruthlessly destroyed in a so-called Christian institution. Parents need not hesitate to send their children to Northwestern, for here they will be thoroughly indoctrinated in the truths of the Bible, which form an invincible battlement against the liberal and infidel ideas so rampant in this day. The precious truths of Christianity are staunchly contended for, and our students in turn go out from its walls, "Holding Forth the Word of Life."

Immeasurable has been the influence of Northwestern. The records of heaven alone will reveal the fruitage from lives prepared for Christian service here. From every walk of life, young people have been called to follow the Master and the preparatory step has been made here. They have gone out to bring in the sheaves. Many a child in neglected fields may never have heard of Dr. Riley nor of Northwestern. Bright jewels they are, those souls who have been saved through the ministry and prayers of its graduates, jewels that will sparkle throughout all the ages of eternity!

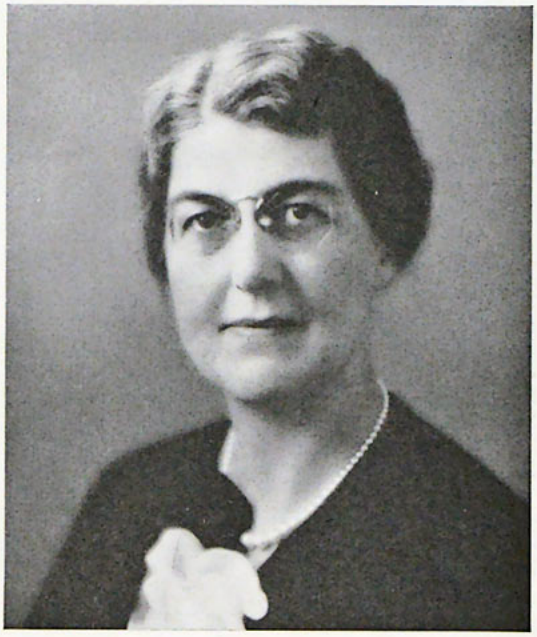
Because our school has a missionary vision, she early inculcates in the hearts of the students a feeling of their individual responsibility to the heathen. Obedience to this vision has sent forth many young lives who today labor in all lands and climes. At the judgment seat of Christ, multitudes of redeemed heathen souls will appear, a rich trophy to our school!

I well remember my days here; I count them as the most happy of my life. Today I look back almost regretfully that they are so soon to end. I am grateful for the blessings I've enjoyed here and for the privilege of having the Word of God opened up by godly teachers. My faith, rather weak and wavering when I came, has been mightily strengthened. Here true and lasting friendships have been formed which will last through eternity. I have learned much of God's unerring wisdom and care toward His children. My desire is that the blessings I have received here may, to some extent, be imparted to those with whom I come in contact.

Dr. W. B. Riley
Our President

September 1, 1933

R. L. Moyer
Dean of Men



Mrs. W. B. Riley
Dean of Women

"Uncle Bob"

Music Indispensable to Worship

By Dr. W. B. Riley

"MUSIC is universally appreciated and practiced. The English ploughboy sings as he drives his team; the Scotch Highlander makes the glens and gray moors resound with his beautiful song; the Swiss, Tyrolese, and Carpathians lighten their labor by music; the muleteer of Spain cares little who is on the throne or behind it, if he can only have his early carol; the vintager of Sicily has his evening hymn, even beside the fire of the burning mount; the fisherman of Naples has his boat-song, to which his rocking boat beats time on that beautiful sea; and the gondolier of Venice still keeps up his midnight serenade."

Music is indispensable. To conduct a church without music would be to accomplish what no one has yet had the hardihood even to attempt. Music is the one art that appeals to all classes; that reaches and strangely moves the ignorant and the educated, the poor and the rich, the denizen of the home, the attendants at church, and even the gay and godless that gather for social converse. Someone has said, "It is the gift of tongues, and is able, therefore, to speak to each in the vernacular to which he was born." Among the arts it can come nearest to the claim of Divine origin since at the finished creation, *"The morning stars sang together, and all the sons of God shouted for joy"* (Job. 38:7).

The art that has such approval cannot be despised by the church of God.

The Importance of Music

can scarcely be over-stressed. In worship it has a Scriptural warrant. David of the Old Testament is called the sweet singer of Israel. Neither the Scriptures nor tradition tell us anything of his voice. We do not surely know that he sang at all; but, with the pen of inspiration, he so wrote as to inspire anthems and oratorios in almost endless numbers, and his appeals were such as to stir the most sluggish souls to song.

"I will praise thee with my whole heart" is a phrase that rings through the one hundred and fifty Psalms or Songs written by this inspired man with such constant repetition as to remind one of the call of morning bells.

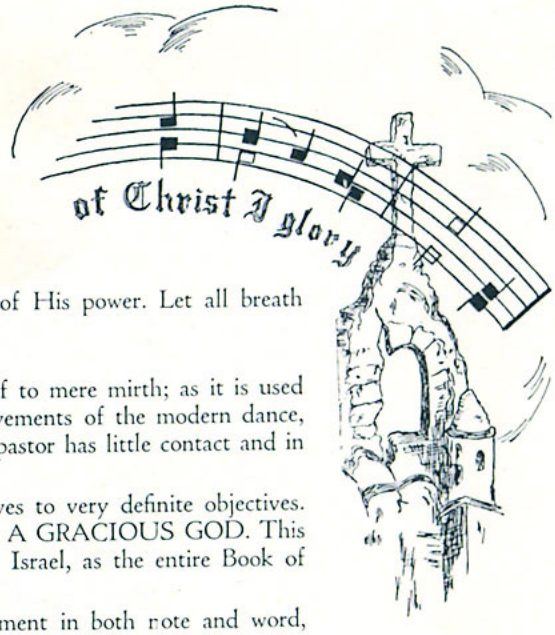
He is not content with solo work. He would have the forces of nature peal forth the praises of God like an infinite organ; *"fire and hail"* and *"snow"* and *"vapors"* and *"stormy wind"* and *"all deeps."* He would have the earth itself become vocal and *"mountains and all hills join in the praise of God."* He would have *"the beasts and all cattle," "creeping things and flying fowl"* to utter forth their praise. He would have *"the sun and the moon and all the stars of light"* to join. He would have *"all young men and maidens" "all people,"* including *"princes and judges and kings of the earth"* praise the Name of the Lord. Yea, he would have *"the heaven of the heavens"* and *"the waters beneath the earth"* unite their voices in the glad refrain. Finally, he would have *"all angels and all the hosts of heaven"* tune their tongues to the paeon of God's praise.

The New Testament apostles are no whit at variance with this Old Testament prophet in this matter. On that night before Jesus was betrayed, when He had administered the Supper that should forever remain a type of His sacrifice, we read that *"When they had sung an hymn, they went out into the Mount of Olives"* (Matt. 26:30).

Paul and Silas were in prison. They had been mercilessly beaten; their feet were fast in the stocks, and their hands were manacled; but *"at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them"* (Acts 16:25).

James, in his epistle (5:13), writes, *"Is any merry? Let him sing psalms."* Singing, then, is not one of those non-essential accretions fastened on the blood-bought Body; it is the very expression of its new, glad life; and Christianity without song is well-nigh inconceivable.

Little wonder that Donald Fraser said, "Sing, oh, Christian, on your heavenly way; let



God be extolled both in the sanctuary and in the firmament of His power. Let all breath praise the Lord."

The Purposes of Music

are unlimited. I am not concerned with music as it relates itself to mere mirth; as it is used between salacious theatre scenes; as it attends the rhythmic movements of the modern dance, or as it entertains social circles. With these forms of music the pastor has little contact and in most cases small interest.

But music as it relates itself to the Christian religion moves to very definite objectives.

First of all, IT SHOULD VOICE THE PRAISES OF A GRACIOUS GOD. This was its particular employment in the Old Testament times by Israel, as the entire Book of the Psalms attests.

Haydn, who contributed to the climax of Christian sentiment in both note and word, said, "A religion without thanksgiving, praise and joy is like a flower without perfume, tint or nectar. There may be such a flower, but surely no one would care to pluck it."

Being once asked why his church music was so cheerful, Haydn replied, "I cannot make it otherwise. When I think of God, my heart is so full of joy that the notes dance and leap!"

It is my candid opinion that the spirit that incites to praise and thanksgiving is the very one that will solve practically all the problems of life itself. The singing man is never a soured man, neither a cynical man; and the man whose lips are filled with praises never burdens them with complaints.

ALL FORMS OF WORSHIP, HOWEVER, MAY BE VOICED BY MUSIC. Prayer as well as petition; sorrow, suffering, bereavement as well as joy, gladness and rejoicing.

Someone has said, "Music has a unique relation to our emotional natures. It expresses feeling, yea, life itself!"

That is why it has a place and is often indulged in when one is solitary—alone. That is why it is engaged in when the family circle assembles around the parlor piano. That is why it swells into anthem proportions when the people gather in the House of God. That is why it is conceivable that the great hours in heaven and of eternity will be characterized by the song of all saints and of all angels.

It is the one way to voice worship. Not the only way, but the most natural way, and a Divinely approved way.

IT MAY BE EMPLOYED IN SOUL-APPEAL. Thousands have been won to Christ through Gospel songs. Full well do I remember the night in Chicago when the officials of my church, having spent till two o'clock in the morning of the night previous, rose from their knees and shaking hands, said one to another, "She will be saved tomorrow night!" For all that time we had spent in pleading with God for the soul-salvation of a young woman who was engaged to be married to one of the most efficient officers we had in Calvary Church.

When the night had arrived I preached the tenderest sermon of which I was capable. She listened through it all, and that most earnestly, and with evident conviction. In the after-meeting I extended my pleadings to an unusual length, but she moved not.

Finally, almost in despair, I turned to F. H. Jacobs, one of the greatest singers that American history has known, and I said, "Beloved, sing!" He stood up, and with his matchless voice and pleading tones he rendered "Almost Persuaded."

The notes of that number rang to every corner of the room, till finally he reached the last—

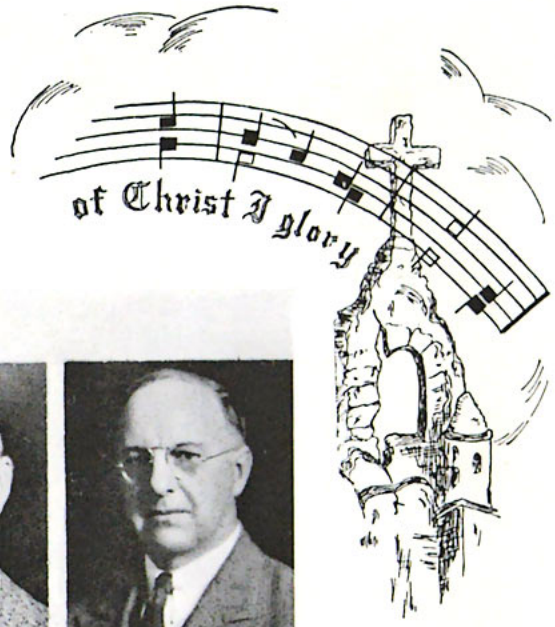
"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" can not avail; "almost" is but to fail!
Sad, sad that bitter wail, "Almost," but lost!

She arose before the sound of his voice was stilled, and fairly rushing forward, she flung herself into the front seat and said, "I resisted the sermon; but I cannot resist the song!"

In the cross

~ The ~

Mr George Krieger
Mr. R.L. Moyer
Mrs W.B. Riley
Dr. W.B. Riley
Dr. N.B. Harrison
Miss Evalyn Camp
Mrs. W.G. Vigen
Arthur F. Bratrud, M.D.



- Faculty -

Rev. J. G. Barter

Mrs. R. J. Quam

Mr. Frank C. Bass

Rev. Wilbur Babcock

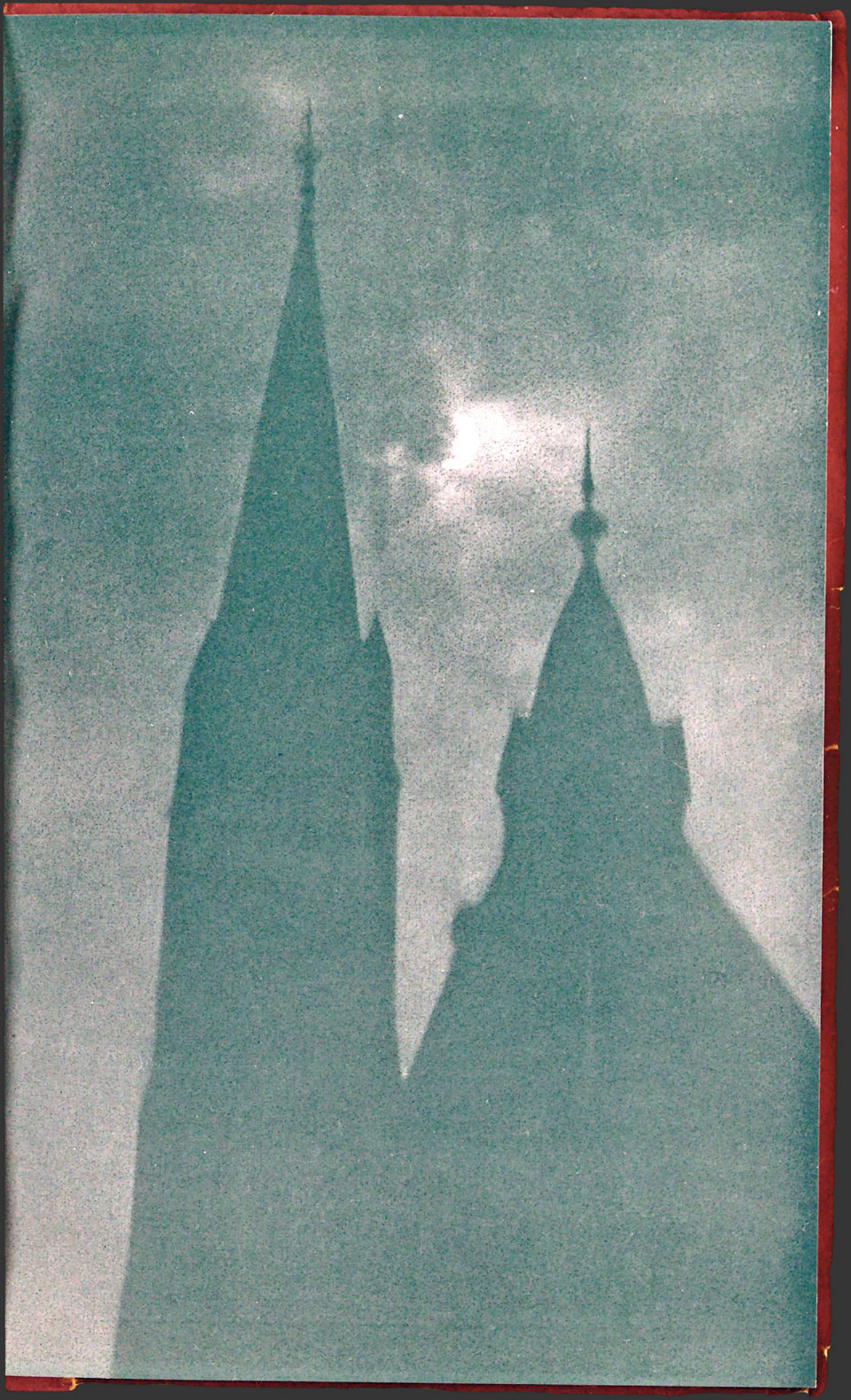
Miss Helene Rensch

Dr. Earl V. Pierce

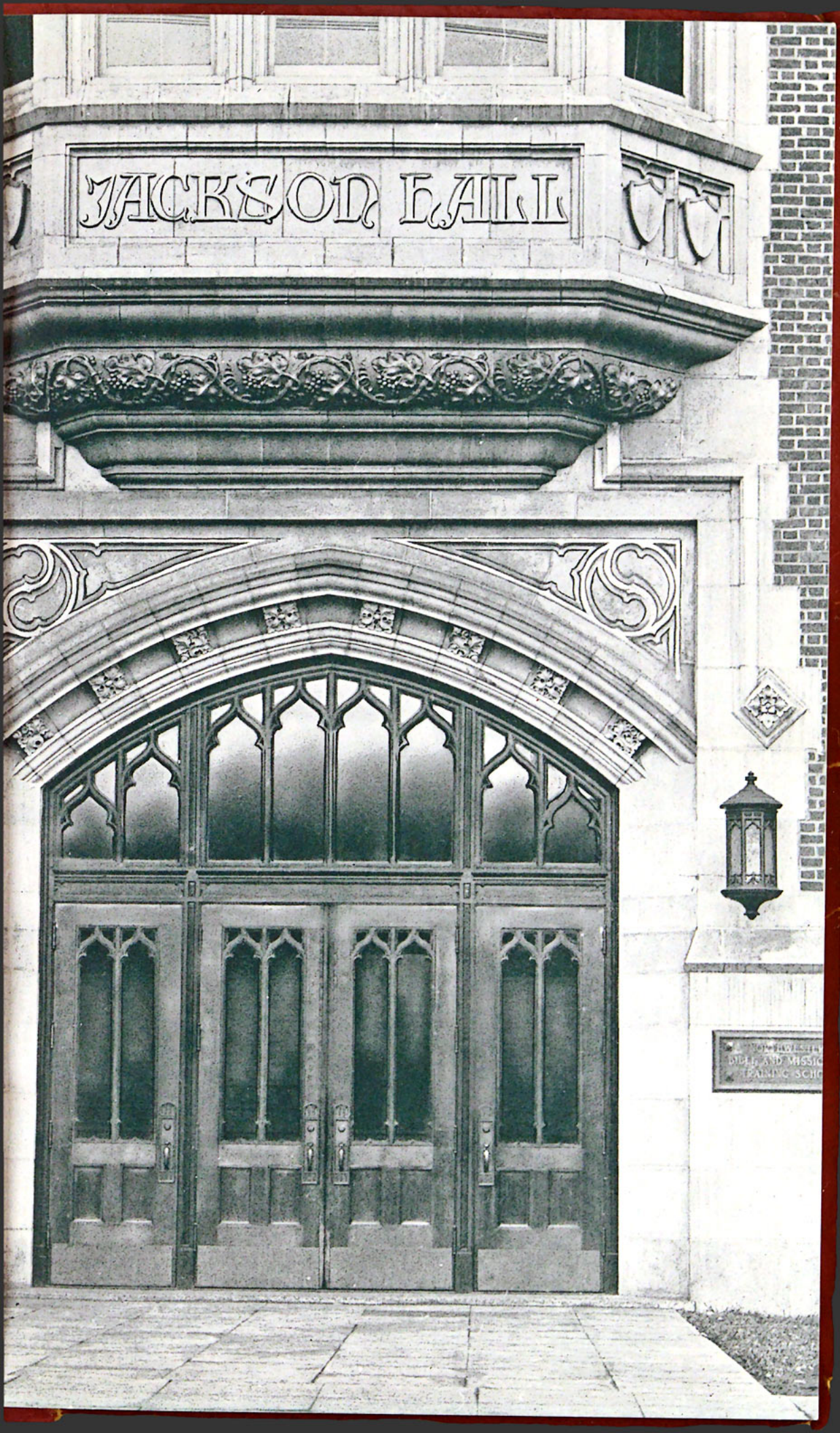
Dr. W. F. McMillin

Rev. A. H. Norum

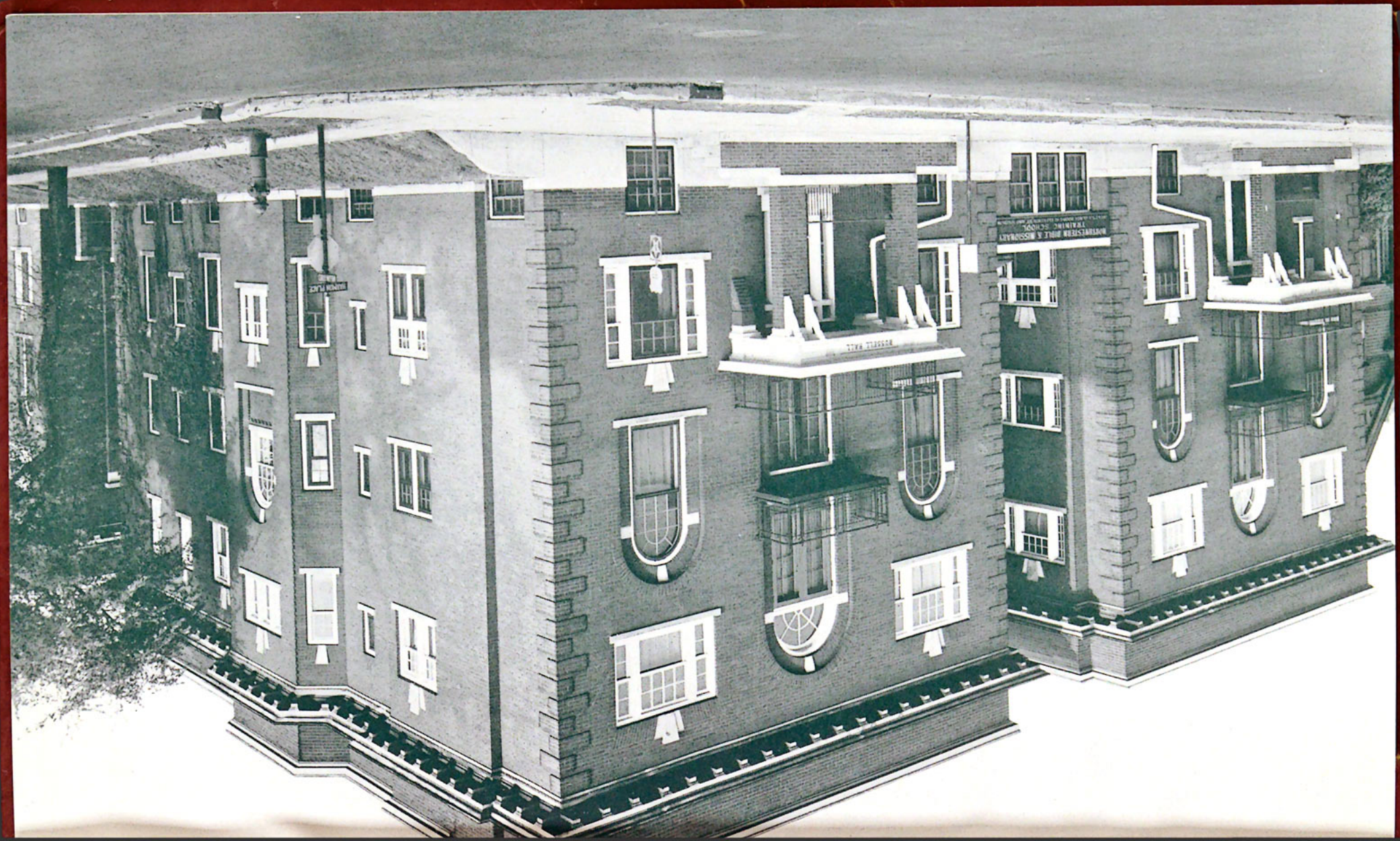
The First Baptist Church
Birthplace of Our School



Jackson Hall
Administration Offices and Class Rooms


JACKSON HALL

Lyman and Russell Halls
Men's and Women's Dormitories

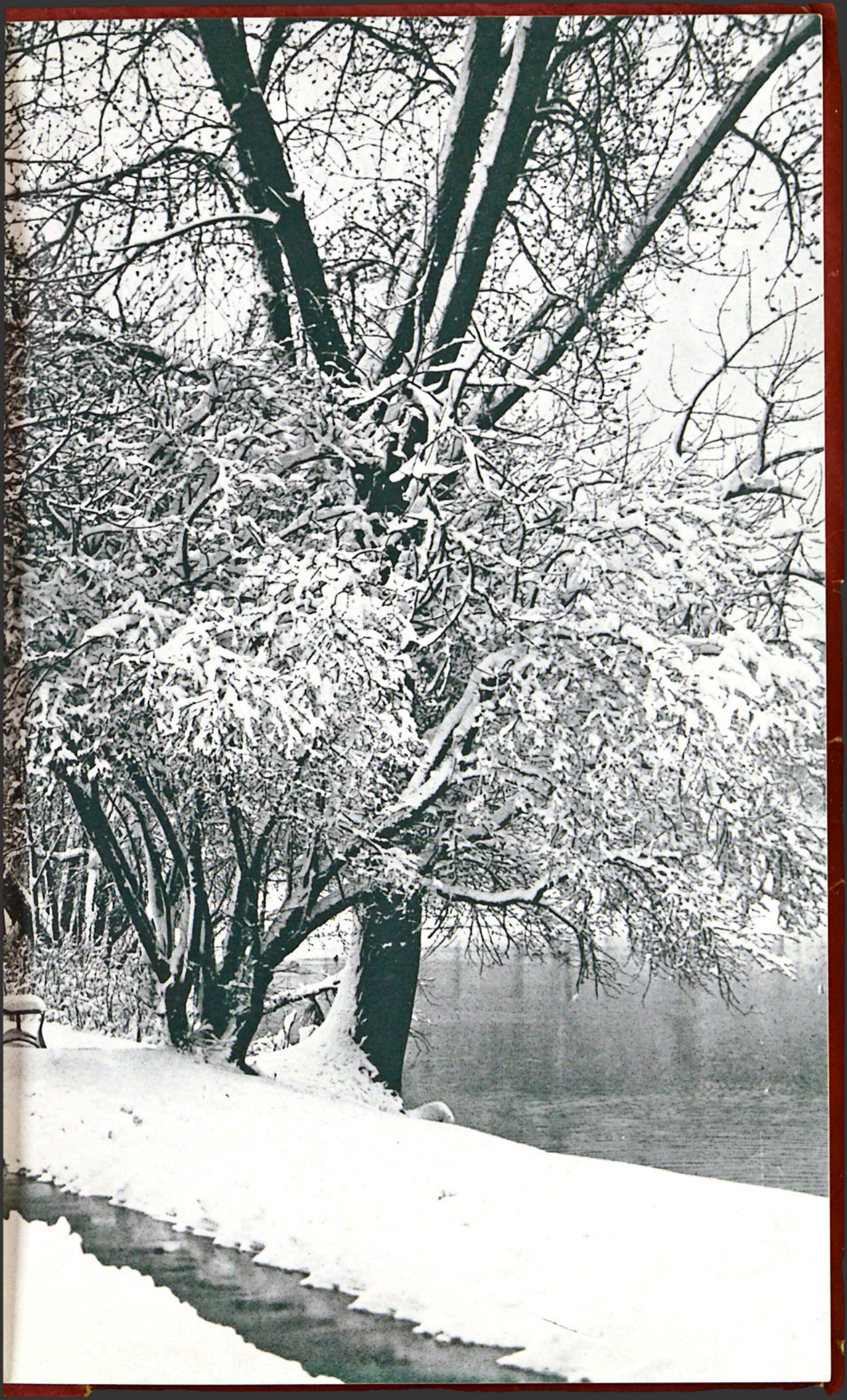


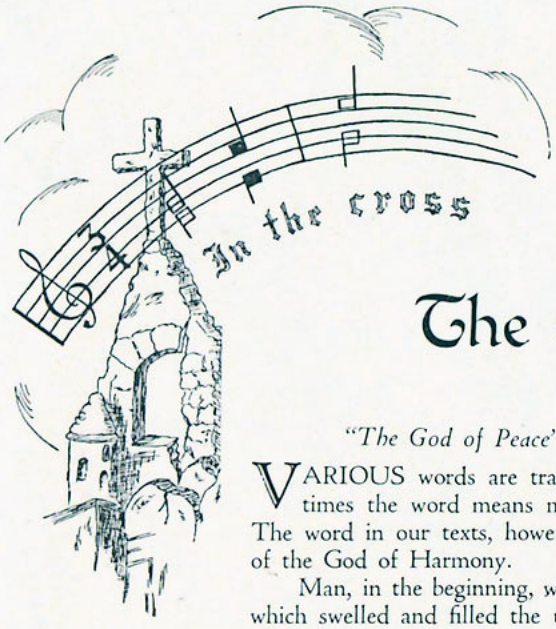
Stimson Hall
Freshmen Boys' Dormitory

STINSON HALL

Loring Park

"Our Campus"





The God of Harmony

By R. L. Moyer

"The God of Peace"—I Thess. 5:23 . . . *"The Peace of God"*—Phil. 4:7

VARIOUS words are translated "peace" in both the Old and New Testaments. Sometimes the word means merely "to keep silent," as in Genesis 24:21 and Luke 20:26. The word in our texts, however, means unity and concord, thus bringing to us the thought of the God of Harmony.

Man, in the beginning, was in harmony with God, but the false notes of sin were struck, which swelled and filled the universe with discord. Harmony is restored only to that sinner who, by faith, is keyed in Christ, for truly, "the chastisement of our peace was upon Him." We will view the stages of this harmony in three divisions:

I. Harmony Bestowed—Concord

The whole of Scripture testifies to the unity and concord of the Godhead. This Concord is reflected in the perfect creation in Genesis, for "God saw everything very good." This Concord existed between God and man in the beginning, for God said, "Let us make man in our image, after our likeness," and then in the garden in Eden God walked and talked with the man whom He had created. A blessed intimacy existed between them. One has written: "Hear these words: 'And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature that was the name thereof.' How refreshing to look upon such a fair scene of holy intimacy: God making living creatures, man calling them by name; God setting approval on what man did; man rejoicing in the work of God's hands. What a blessed communion, without a jarring note! God seeking His creatures' good and comfort; man seeking God's glory and enjoying His presence."

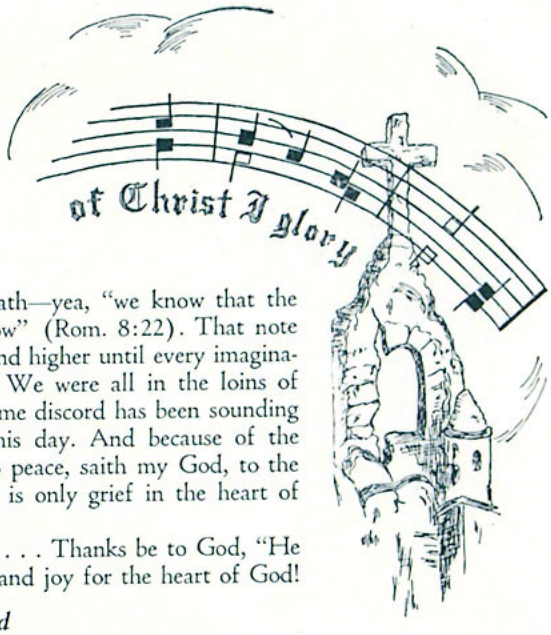
But alas, sin came in and marred this perfect picture.

II. Harmony Marred—Discord

Soon we read that in the cool of the day God came to walk again with man, in peace; but man did not meet God, for man hid away from God, in sin, in fear and in shame. The harmony was spoiled, and man was no longer in tune with God.

Who uttered the first false note of sin? We are not left in doubt, for we learn from I John 3:8 "the devil sinneth from the beginning." The devil is the original sinner. He, too, was at one time consonant with God. Of him in his unfallen state we read: "Thou sealest up the sum, full of wisdom and perfect in beauty . . . Thou wast the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God . . . thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee." Ezekiel 28:12-19. Note that he was not begotten of man or born of woman, but created. His "pipes" and "tabrets" (13) seem to suggest that this matchless creature was made to worship God in sweet harmony in response to the breathings of the Spirit. Possibly he was the leader of that great heavenly chorus when the morning stars sang together and the sons of God shouted for joy. But discord came, for he struck the wrong note, the note "I." Here we have sin—"I." (Isa. 14:12-14, Read.) Independence! Our very breath is from God. Sin is substituting self for God—our way for His way. Sin is the deification of self; it is rebellion against Him. But God Himself is the keynote, and His glory will He not give to another. In Him alone is harmony.

Satan stole into the garden in Eden, where all was harmony, and induced man to strike the false note that brought discord—that note of self—that note "I." In heaven it was "I will," "I will" (Isa. 14:12-14), while on earth it was "I did," "I did" (Gen. 3:12-13). So



there came sin and sorrow, thorns and thistles, disease and death—yea, "we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). That note of sin in Eden grew until Cain slew Abel, and then rose higher and higher until every imagination of the thoughts of man's heart was only evil continually. We were all in the loins of Adam that day when he struck the false note of sin, and that same discord has been sounding through us—through the whole human race—even down to this day. And because of the discord there is no peace in the heart of man, for "There is no peace, saith my God, to the wicked" (Isa. 57:21). And because there is no harmony there is only grief in the heart of God (Gen. 6:6).

But is there no way back to harmony—back to peace? Yes! . . . Thanks be to God, "He is our Peace!" There is harmony for the heart keyed in Christ—and joy for the heart of God!

III. Harmony Restored—Accord

In old Judea twenty centuries ago an angel said to the shepherds, "I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior." And the heavenly host sang, "Glory to God in the Highest and on earth peace, good-will toward men." And that One who was born in the city of David grew in wisdom and in stature and in favor with God and man. And now listen to the music! "Lo, I am come to do Thy will, O God." Who is it that comes? Our Savior, Jesus Christ. And the harmony is restored in Him. From that upper room, after they had sung a hymn, our Lord went forth to Gethsemane, and then to Calvary. And from the old rugged cross on Calvary there came that cry of supreme anguish: "My God, My God, why hast Thou forsaken Me?" Why? It was the cry of a sinless Man, a sinless Man forsaken by God! A cry of discord—forsaken by God—unfathomable depths of agony! Why? He who knew no sin was made to be sin for us. Yet it was also the cry of sweetest harmony, for He became obedient unto death, yea, the death of the cross. "Lo, I am come to do Thy will."

He is our peace offering. In Him God and sinner meet; righteousness and peace have kissed each other—harmony is restored.

"Peace! Perfect peace! In this dark world of sin!
The Blood of Jesus whispers peace within."

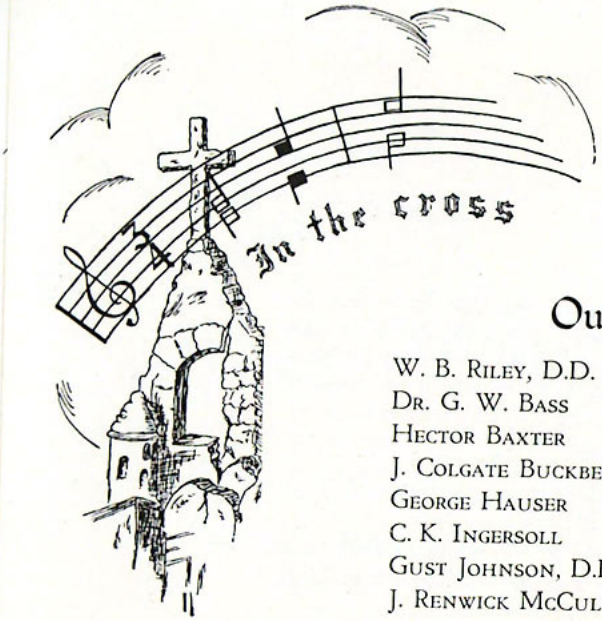
Would you have that peace? Then you must have two things that every expert musician must have: A musical ear and ability to read, for "faith cometh by hearing, and hearing by the Word of God." God's Word is a testimony to the fact that Christ died for your sins, and that He was raised again from the dead. Believe it, and you will sing and make melody in your heart unto the Lord.

"Happy day, happy day, When Jesus washed my sins away."

Salvation makes you sing. When Israel was redeemed from death and delivered from Pharaoh they sang the song of salvation by the sea (Ex. 15:1). No Pharaoh can harm those who sing as Moses and the children of Israel did that day: "The Lord is my strength and song, and He is become my salvation."

The orchestra was playing with sweet harmony. Then the instruments were laid aside while the musicians partook of refreshments. A mischievous boy stole in among those instruments and trifled with them—loosened a string here, tightened one there, and when the musicians returned and began to play, a horrible discord was the result. Then the pianist struck a key and each player tuned in to that key, and then when they began to play, the room was flooded with harmony.

Man was in tune with God in Eden, but the devil stole in and touched the harp strings of man's soul. The result was the horrible discord of sin. Then Christ came and struck the key of obedience to the Father, even unto that sacrificial death; and now when we are in Christ, we are at one again with the Father through His wondrous gift of peace, and our hearts are filled with music.



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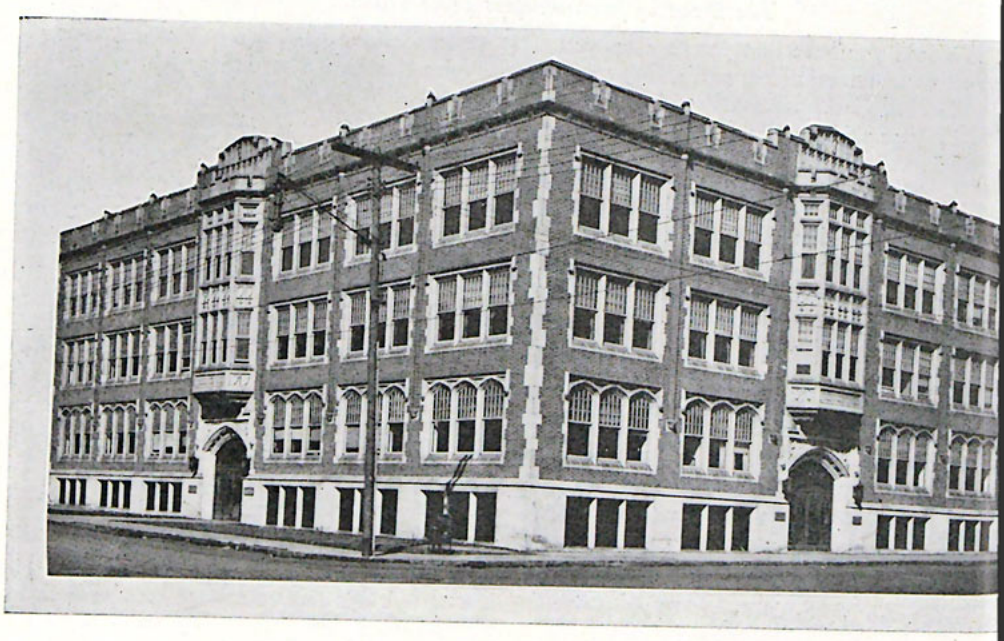
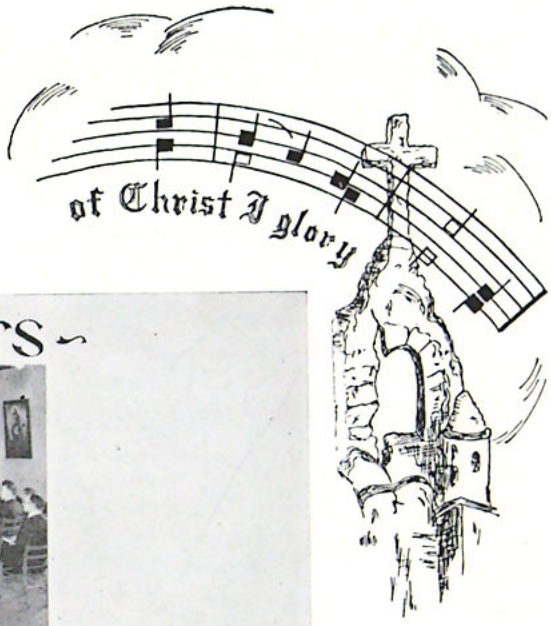
Our House Mothers

Mrs. O. M. Heustis Mrs. M. W. Hovey

Our School





Northwestern Interiors

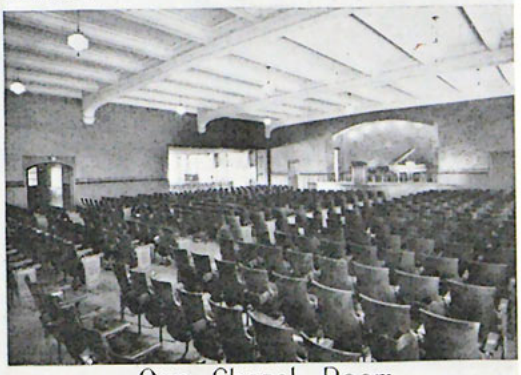
A Glassroom

Boy's Room

Jackson Hall Corridor

A Girl's Room

re We Receive Our Diplomas
(taken from the Gallery)



Our Chapel Room

Dormitory Dining Room

Dormitory Parlors

The History of Christian Hymns

MUSIC has played a vital part in Christianity from the very earliest times. Little bands of persecuted saints met together in secluded forests and subterranean vaults to pray and sing. Music not only comforted them in their loneliness, but also sustained them when they fell into the hands of their merciless oppressors. Even while they were being scourged, burned, crucified, and torn by wild beasts, their simple chants praised God and converted their persecutors.

Most believers of the early church were from the humble classes, and their chanting and singing were naturally of a simple but effective character.

In Pliny's report we read: "They claim that their only fault or error consists of this—they convene at stated days, before sunrise and sing each in turn, a song to Christ as to a God." From this we gather that the singing of the first Christians was individual. However, this assumption may be due to an incorrect translation of the world "in vicem," or "in turn," which may have referred to the responsive chanting of the Scriptures by the congregation. In the second century, during the time of Origen, it is known that the people, rich and poor, men and women, sang together. The custom of allowing women to sing with the men was not prohibited until the Synod of Antioch abolished it in 379 A. D.

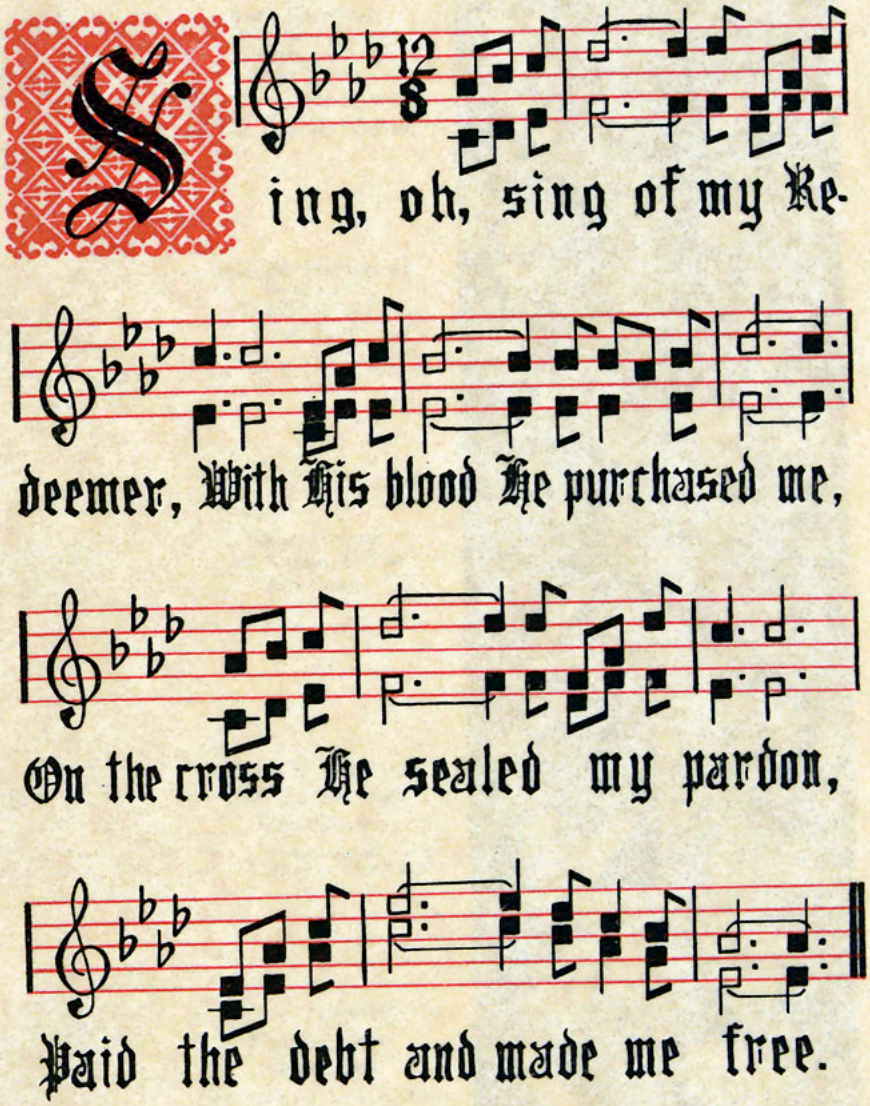
As in any congregation, some voices were better than others. These singers would gather in one part of the room to lead in the music, and in that way the idea of choirs originated. Paid singers existed as early as the second century. With them came a gradual increase in elaborateness of presentation and in their own self-glorification.

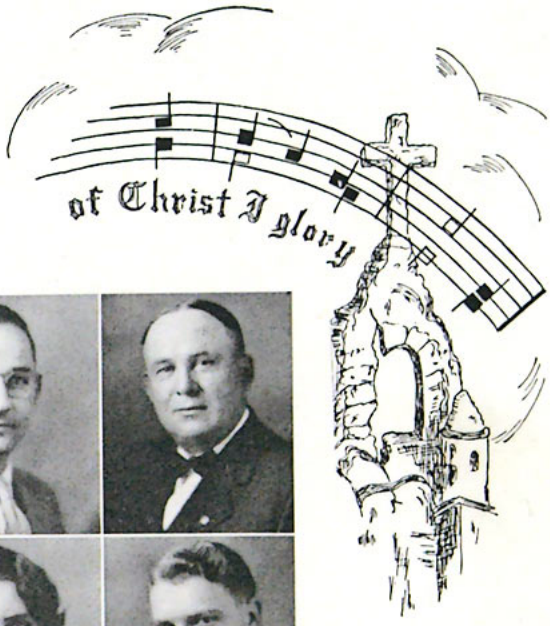
The singing was all in unison or octaves, until the beginning of the tenth century, when a monk introduced a second part which ran parallel to the melody, but five notes below it. At times this rigid form produced some very weird harmonies. It remained for Guido to further develop this idea by making the second part flexible and independent of the melody.

Despite the technical advancement of sacred music, the common people were being completely deprived of its use. Congregational singing decreased steadily until, at the time of the reformation, the people sang only during special festivals, such as Christmas and Easter. Martin Luther returned the hymns to the laity.

The reformers soon introduced the metrical Psalms, but the next major development was the rise of hymnody. The evangelistic work of the Wesleys called for something more than the mere devotional, worshipful music hitherto employed, and the new hymns abounded in testimonies concerning the joyous personal experiences in salvation. Charles Wesley himself wrote two thousand hymns, four hundred of which are still in use.

After the death of the Wesleys, no radical changes were made in church music until Ira D. Sankey published his song book entitled, "Gospel Hymns." From its initiation, the new era of hymn writing has been carried on by such moderns and contemporaries as P. P. Bliss, Fannie Crosby, Charles H. Gabriel, Edwin O. Excell, Homer Rodeheaver, and B. D. Ackley. Today our hymnals are so versatile that they furnish joyful songs for the Sunday-school, reverent songs for morning worship, devotional songs for prayer meetings, and evangelistic songs for special meetings.


Sing, oh, sing of my Re-
deemer, With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt and made me free.



Senior Class

LEONARD H. PRENTICE
PRESIDENT
Park Rapids, Minn.
Bible Course
"Love so amazing, so divine,
Demands my soul, my life, my all."

JOHN GRIFFITH
VICE-PRESIDENT
Duluth, Minn.
Bible Course
"This is my story, to God be the glory,
I'm only a sinner saved by grace."

ELSIE M. PARKS
SECRETARY
Grand Rapids, Minn.
Missionary Course
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

ARLIN M. HALVORSEN
TREASURER
Goldfield, Iowa
Bible Course
"I love Him each day far better,
Than ever I've loved Him before."

LUCILE AUSTIN
Minneapolis, Minn.
Bible Course
"He heals every heartache,
He hears every cry."

VERA BOWDER
Lake Nordon, S. Dak.
Bible Course
"My Jesus I love Thee,
I know Thou art mine."

MILDRED J. BROWN
Brainerd, Minn.
Bible Course
"Christ only Christ, my every wish fulfilling;
Christ only Christ, my all in all to be."

FLORA V. CANEDAY
Taylors Falls, Minn.
Bible Course
"Thou, O Christ art all I want;
More than all in Thee I find."

MILDRED JEAN CATLIN
Duluth, Minn.
Missionary Course
"He died, He lives, He reigns, He pleads,
There's all a guilty sinner needs forevermore in Jesus."

EVELYN P. CHRISTIANSON
Westbrook, Minn.
Bible Course
"My sinful self, my only shame,
My glory all the cross!"

RUTH E. CORDELL
Lake Crystal, Minn.
Bible Course
"It is glory just to walk with Him
Whose blood has ransomed me."

IVY MAY DALLIN
Robbinsdale, Minn.
Missionary Course
"My faith looks up to Thee,
Thou Lamb of Calvary."

Senior Class

MARGARET L. ERICKSON
Minneapolis, Minn.
Secretarial Course
*"Blessed assurance, Jesus is mine!
Oh, what a fore-taste of glory divine."*

ANNA ROSE GOERTZEN
Madrid, Nebraska
Missionary Course
*"All that I want is in Jesus,
He satisfies; joy He supplies."*

DORIS M. GUSTAVSON
Pequot, Minn.
Secretarial Course
*"Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being absolute sway!"*

A. KENNETH HAM
Kasson, Minn.
Bible Course
*"My hope is built on nothing less
Than Jesus' blood and righteousness."*

MARY MARIE HAMMERO
Westbrook, Minn.
Bible Course
*"Just as I am without one plea,
But that Thy blood was shed for me."*

HERBERT H. HAZZARD
St. Paul, Minn.
Bible Course
*"Fill with Thy Spirit, 'til all shall see,
Christ only, always, living in me."*

RAY HEILIG
Hastings, Minn.
Bible Course
*"'Tis so sweet to walk with Jesus,
Step by step and day by day."*

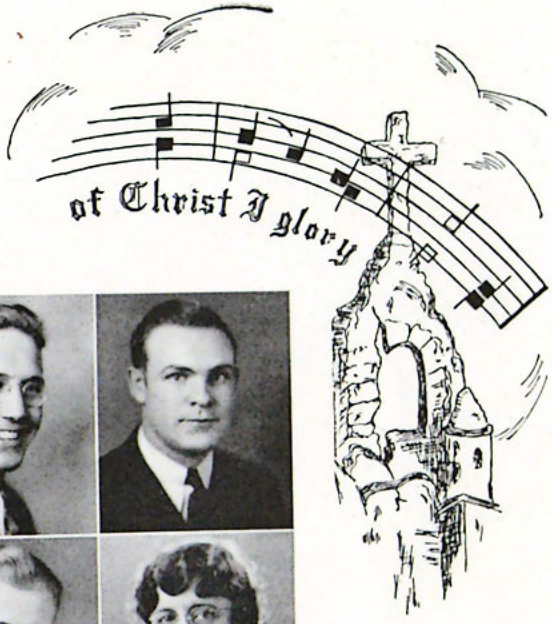
MARTHA S. HILL
Minneapolis, Minn.
Bible Course
*"In God's Word the light I found,
Now Christ liveth in me."*

IDA MARGARET JENSEN
Milroy, Minn.
Missionary Course
*"O happy day that fixed my choice,
On Thee, my Savior and my God."*

EDNA MAE JOHNSON
Minneapolis, Minn.
Secretarial Course
*"His blood can make the foulest clean;
His blood availed for me."*

LULA B. JOHNSON
Maynard, Minn.
Secretarial Course
*"Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt."*

RUTH M. KINZLER
Bay, Missouri
Bible Course
*"Jesus paid it all,
All to Him I owe."*



Senior Class

GEORGE C. KRAFT
Minneapolis, Minn.
Missionary Course
"Consecrate me now to Thy service, Lord,
By the power of grace divine."

JOSEPH KNUTSON
Granite Falls, Minn.
Bible Course
"O safe to the Rock
That is higher than I."

ALBERT J. LARSEN
Council Bluffs, Iowa
Bible Course
"Beneath the cross of Jesus
I fain would take my stand."

GRACE LE MAITRE
St. Paul, Minn.
Secretarial Course
"Praise God from Whom all blessings flow."

CLARA LEPPKE
Carrington, N. Dak.
Missionary Course
"Have Thine own way, Lord,
Thou art the potter; I am the clay."

FAYE MYRTLE MADSON
Westbrook, Minn.
Secretarial Course
"O Thou who changest not,
Abide with me."

LOIS MARTENSON
Granite Falls, Minn.
Bible Course
"Forbid it, Lord, that I should boast,
"Save in the death of Christ, my God."

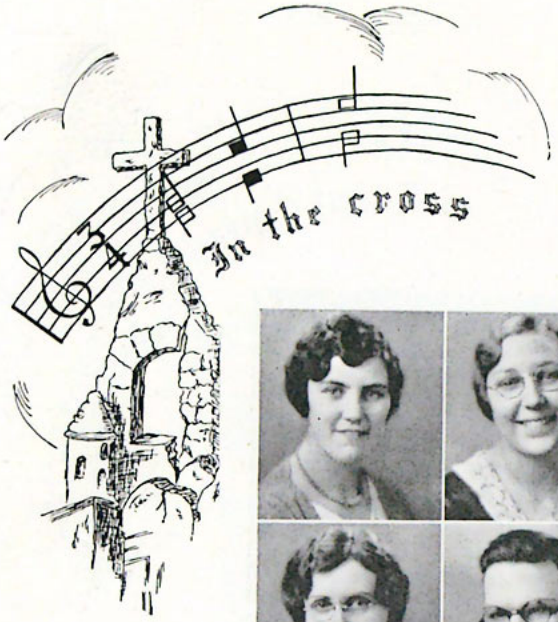
ELSIE ESTHER MITCHELL
Westbrook, Minn.
Bible Course
"Precious hiding place
In the shelter of His love."

CLIFFORD PERRON
Davenport, Iowa
Bible Course
"Marvelous, infinite, matchless grace,
Freely bestowed on all who believe."

FRANK MYRL PETERSON
Rochester, Minn.
Bible Course
"When I took Him at His Word,
Forgiven, He lifted me."

MARIE REIMER
Steinbach, Man., Canada
Secretarial Course
"Jesus is all the world to me,
My life, my joy, my all."

NATHALIE RHOADS
Glenburn, N. Dak.
Missionary Course
"How can I help but love Him,
When He loved me so?"



Senior Class

MARGARET O. ROSE
Waseca, Minn.
Bible Course
"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time."

FERN T. SIEGER
Eau Claire, Wis.
Missionary Course
"What a wonderful Savior is Jesus my Lord!
He taketh my burden away."

ELEANOR E. SMITH
Lansing, Minn.
Missionary Course
"I am Thine, O Lord, I have heard Thy voice,
And it told Thy love to me."

GORDON C. SMITH
Minneapolis, Minn.
Bible Course
"Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb."

ESTHER SORNSON
Chester, S. Dak.
Secretarial Course
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

MARIAN M. STARCH
Bruno, Minn.
Bible Course
"He leadeth me, O blessed tho't!
O words with heavenly comfort fraught."

CARRIE M. SWYTER
Steamboat Rock, Iowa
Missionary Course
"I know whom I have believed."

VIOLET L. TIMM
Morristown, Minn.
Missionary Course
"Jesus is my loving Savior,
He is so precious to me."

ELEANOR G. TURBAK
Canby, Minn.
Secretarial Course
"Since my Redeemer hath ransomed my soul
I have peace, sweet peace."

WILLARD H. WELLMAN
Lewiston, Minn.
Bible Course
"Abide with me! fast falls the eventide;
The darkness deepens; Lord, with me abide!"

MAXINE WILLIAMS
Egeland, N. Dak.
Missionary Course
"Oh, to grace, how great a debtor
Daily, I'm constrained to be."

ALVINA R. WOYKE
Minneapolis, Minn.
Bible Course
"What a Friend we have in Jesus,
All our sins and griefs to bear!"

E. CLARA WICKLUND
Hinkley, Minn.
Missionary Course
"Thou, O Christ, art all I want;
More than all in Thee I find."

Senior Syncopations

The President's Family

Posies

Lucky Pickaninny

Fair and Warmer

A Hold Up

Elongated

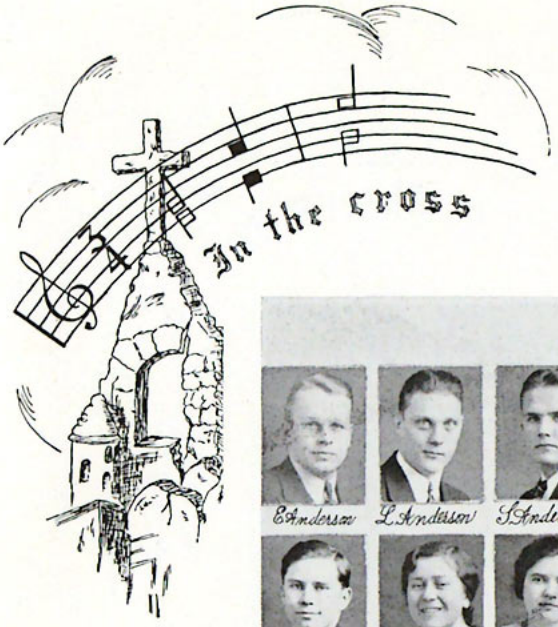
Sweet and Surprise

Natural Beauty

Looking Ahead

Hayseed

Looking Back


In the cross

~The~

E. Anderson L. Anderson S. Anderson V. Bailey E. Baker L. Baker H. Nelson, V. Pres. L. Gager, Pres.

H. Barber M. Blich B. Borden M. Brunes B. Christison E. Cook L. Davis M. Dennison

J. Doerksen W. Duncan Mrs Dunn G. Ellis M. Ellis H. Fadenrecht J. Ferrin

H. Freeby L. Friesen T. Goertzen D. Hagen I. Hayden G. Hooge

H. Janzen M. Johnson F. Julius R. Kensinger P. Lemke

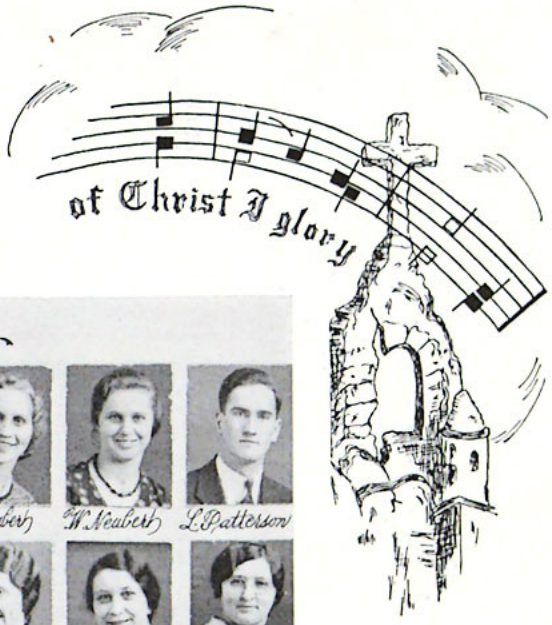
P. McAninch M. Manz M. Meyer

C. Miller E. Moritz

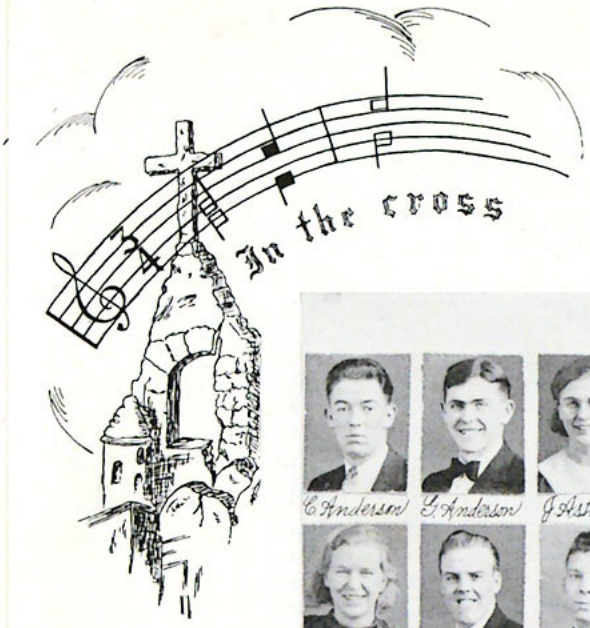
Squatting Squaws The 3 Bakers

Northwestern Taxi

Sleek Meek Squeek Shriek

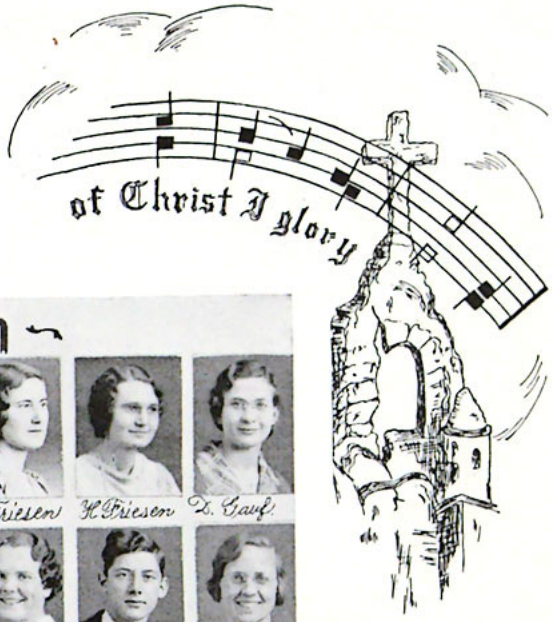


Juniors
E. Buck, Sec.
K. Felde, Treas.
J. Myers
R. Nelson
V. Nelson
M. Neubert
W. Neubert
L. Patterson
D. Petersen
J. Petersen
O. Peterson
S. Quiring
W. Radke
R. Record
A. Rieger
E. Reimche
V. Roberts
M. Rogers
R. Sallada
B. Sanders
I. Sanders
A. Sanford
O. Schindler
J. Siemers
L. Skinner
D. Smith
M. Stoesz
O. Stoner
E. Swan
F. Tarrant
J. Thomas
S. Thomas
H. Tressler
G. Trimble
H. VanKommer
D. Waldo
M. Webster
A. Wernicke
L. Williams
(Opal)-escent
(Go West) Walt
Stringin' along
Ladies in waiting
The Last Look
The Negro Problem

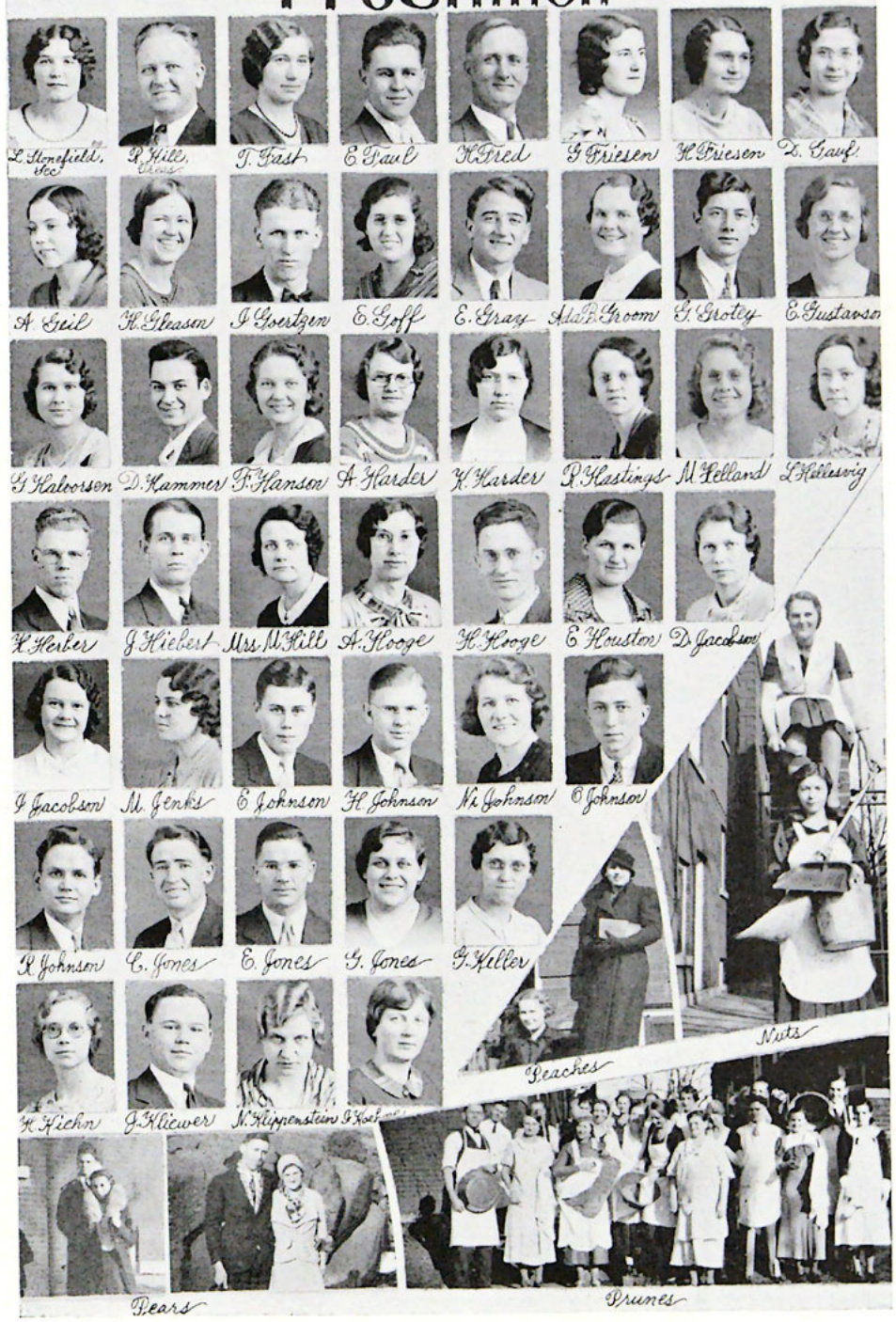


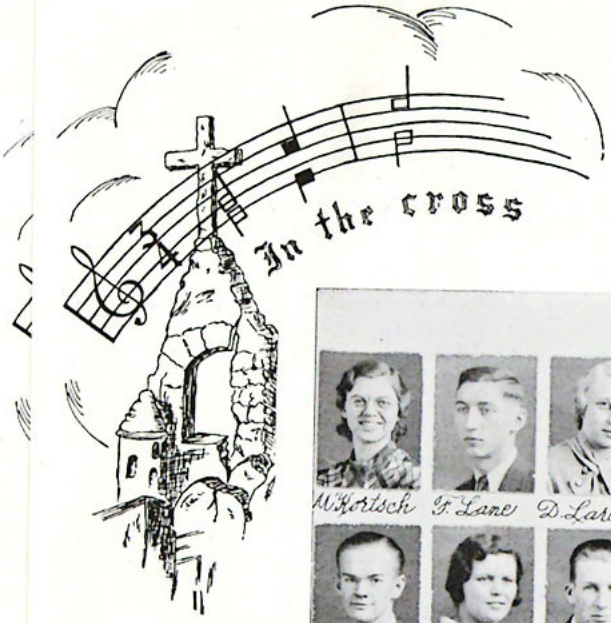
~ The ~

C. Anderson
G. Anderson
J. Ashley
A. Axtell
W. Barber
H. Bartlett
B. Mohler, Pres.
O. Whitson, Pres.
D. Bentz
W. Berggren
L. Bleek
C. Breitholtz
B. Brokaw
K. Burville
H. Cahill
B. Callister
S. Campanella
K. Caneday
V. Carlson
V. Carpenter
V. Carpenter
S. Cedar
B. Chadderdon
G. Claassen
I. Claassen
F. Clark
M. Cleveland
E. Coffey
M. Coffey
M. Collins
G. Craig
E. Cronin
A. Derkson
H. Derkson
P. Dixon
L. Dock
E. Eitzen
R. Erickson
J. Erstad
A. Estill
B. Fadenrecht
T. Fadness
S. Fagerstrom
N. Falk
D. Fast
S. Fast
Giddy Gleason
No Flat Tire
The Skipping School
Facetious Freshmen


of Christ I glory

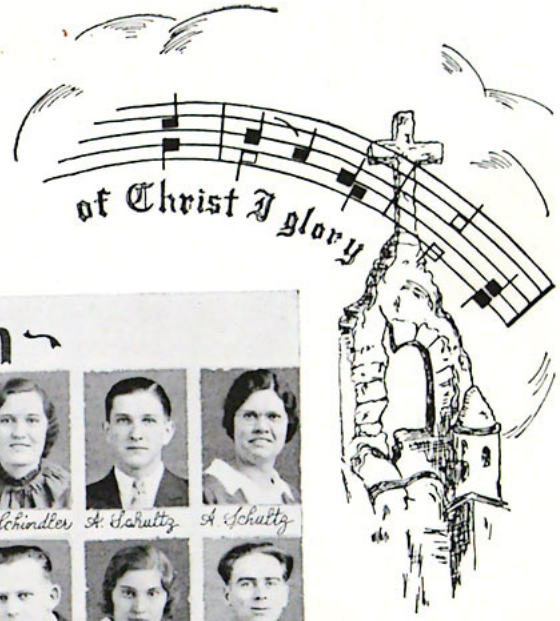
~ Freshmen ~


L. Stonefield, Sec
R. Hill, Treas
T. Fast
E. Paul
H. Fred
G. Friesen
H. Friesen
D. Gauf
A. Geil
H. Gleason
J. Goertzen
E. Goff
E. Gray
Ada B. Groom
G. Groley
E. Gustavson
G. Halvorsen
D. Hammer
F. Hanson
A. Harder
K. Harder
R. Hastings
M. Helland
L. Helleswig
K. Herber
J. Hiebert
Mrs. M. Hill
A. Hooge
H. Hooge
E. Houston
D. Jacobson
J. Jacobson
M. Jenks
E. Johnson
H. Johnson
N. Johnson
E. Johnson
R. Johnson
C. Jones
E. Jones
G. Jones
G. Keller
H. Kehn
J. Klicower
N. Kippenstein
Peaches
Nuts
Bears
Prunes


In the cross

~ The ~

M. Kortsch
F. Lane
D. Lares
A. Leander
J. Leen
W. Lien
H. Lillie
E. Lindholm
H. Lindquist
R. Loomis
R. Lotsberg
M. Lund
L. McCord
M. McCullough
M. McMillen
P. McMillen
A. MacLeod
W. Mealey
E. Meyer
H. Michalicek
M. Monroe
H. Moore
K. Moritz
E. Nelson
E. Nelson
G. Neubert
E. Nielson
M. Nordveth
E. Norquist
E. Norton
M. Pearson
H. Pederson
T. Penner
G. Pennington
L. Peterson
L. Peterson
M. Peterson
D. Petranek
R. Pfeifer
V. Phillips
E. Plows
M. Plows
R. Porter
G. Prentice
T. Quiring
E. Reimer
J. Reimer
Two ways to get your man
HELP KEEP YOUR PARKS CLEAN
Obedience
The Three R's.



Freshmen

K. Rhoads L. Rissman L. Ritchie V. Sawatsky H. Selin P. Schindler A. Schultz A. Schultz
E. Seeley F. Seychew N. Seychew E. Shager A. Slaikeu W. Small L. Smart H. Smith
M. Smith C. Starbuck L. Starch E. Stayner G. Stewart M. Strong J. Swanson A. Swenson
C. Talbert Mrs E. Talbert A. Todd A. Unrau E. Vangstad J. Van Kommer G. Verbitsky
B. Waage T. Wanous A. Weniger M. Whitcomb M. Wiebe N. Wiens
R. Wildin A. Williams D. Williams J. Williams G. Wilson
J. Wilson M. Wilson R. Woyke H. Young S. Zerek

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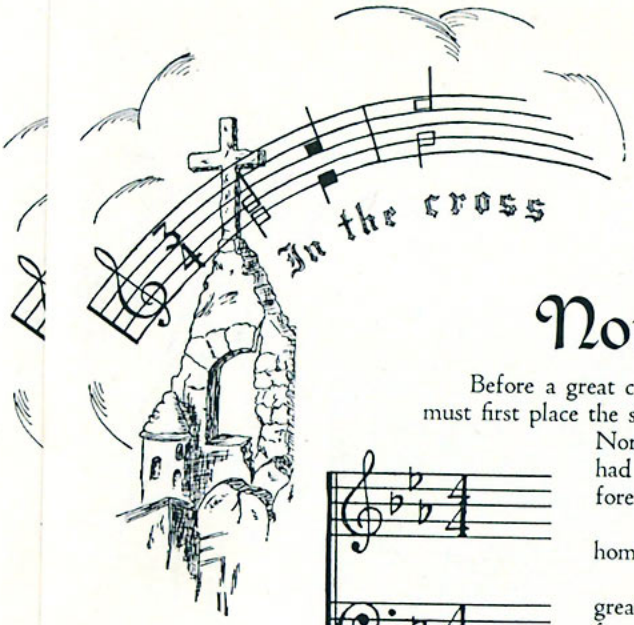
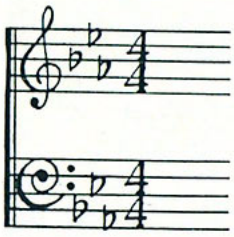
Pennsylvania's Progeny



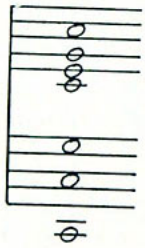
Northwestern Anthem

Before a great composer writes mighty chords and lilting melodies on the empty staff, he must first place the signature to determine his tempo and key. In like manner, the students of Northwestern, whose year 1933-34 may be compared to one splendid anthem, had to dispense with mechanical details of registration and employment before they could begin to write their music.



The treble clef was indicated by the placing of 150 girls to work in homes; the base clef denoted work for the boys in restaurants and hotels.

The key and tempo were set when registration began, September 21. The greatest number of registrants that ever pushed, laughed, and surged in front of the breathless secretaries lined up in the corridors of Jackson Hall. After having been carefully inspected by the treasurer's office, which inspection left each one feeling that he was in the key of B flat, they received their class schedules, which guaranteed a spirited pace for the coming semester.



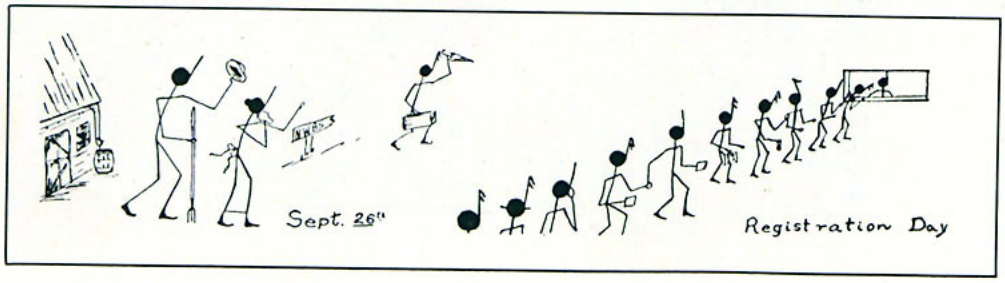
The opening chord was struck at the first chapel of the year on September 25, 1933. Mr. Moyer, with an animated swing, waved the baton and drew from the audience notes of testimony and praise. The principal singers were the alumni who had come back to meet old friends, to tell the incoming Freshmen what a great place Northwestern is, and to enjoy the uplift of the atmosphere without the depression of study.

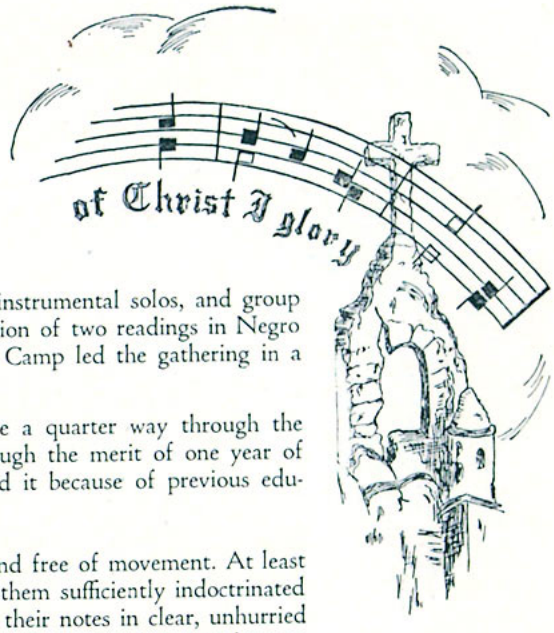
After William Wesenauer, Curlew, Iowa, played several violin solos, our director introduced the members of the staff, each of whom gave vibrant notes of greeting to the incoming students. Upon introducing Dr. Riley, the dean remarked that our president had ceased to be the bright star in the firmament since September 1, when he went into an eclipse. "Now," he added, "he is only Mrs. Riley's husband."

Before the session was fairly begun, the swelling numbers necessitated the throwing open of the doors between the former chapel room and Jackson Hall. As a last resonant tone to this opening chord, the key-note of the whole year's work was struck by Mr. Moyer in an address, "Learn of Me."

These eighth notes are lively little Freshmen whose staccato voices resound through the halls and classrooms and echo (usually in duet formation) from obscure corners. Of all the notes in the anthem, they are the most numerous, 200 having enrolled. They may look small and inoffensive, but don't let that fool you, because they can make a frightful row if you put too many of them together.

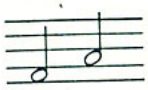
The little flags atop each one are the green emblems of their position which they flaunted at the party in their honor, October 13. The easily discernible Freshmen mingled with the upperclassmen in group games, after which all notes over six feet in height participated in a highly accelerated kiddie-car race down the room, to the accompaniment of three hundred





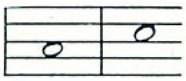
fortissimo voices. The program of impersonations, trios, duets, instrumental solos, and group singing which followed was made complete by Dr. Riley's rendition of two readings in Negro dialect. As a beautiful close to this notable time, Miss Evalyn Camp led the gathering in a devotional period.

These notes stand for sophomores who are a quarter way through the school. Some have reached that distinction through the merit of one year of study at Northwestern, and others have attained it because of previous education.



The half notes stand for Juniors, open of mind and free of movement. At least they are freer than they were, for Mr. Bass considers them sufficiently indoctrinated to assign them to preaching engagements. They sound their notes in clear, unhurried tones, displaying the confidence acquired by a course half completed. It is a lamentable fact, however, that these Junior half notes really have little cause for boasting, inasmuch as they are merely a string of nothings hanging by their tails.

Each Thursday morning the Juniors meet at the early hour of 7:15, for a period when their hearts symphonize together with God in prayer.



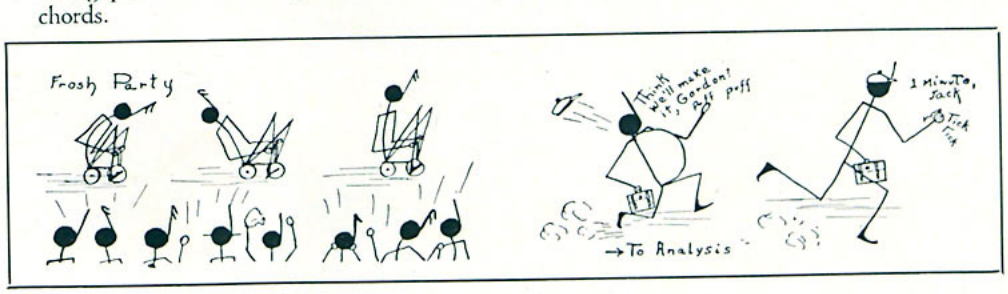
The whole notes in the anthem are the Seniors, each of whom fills his measure with one sustained tone. At least every one of these would-be graduates hopes he can sustain his tone long enough to complete the anthem and finally sing the great "Amen" that will transport him into the "aluminum society." Once there, he knows there will be no more weeping and gnashing of teeth—at least not over English.

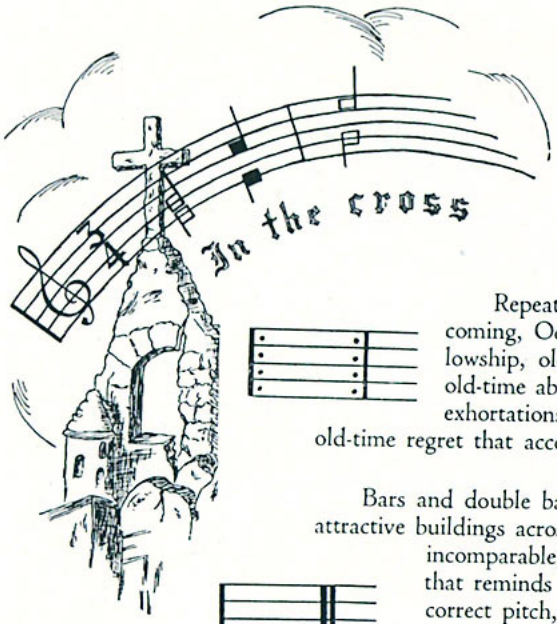
On one fair day in May, just as spring fever was about to develop into summer coma, these Seniors, fifty strong (which, by the way, comprises "the largest class in our history") celebrated the famous "skip day." This, dear prospective student, is the day when each Senior skipped to school as usual. Beyond that point, however, there was nothing more usual. He then proceeded to skip around the halls grinning gleefully at all perspiring underclassmen, after which he skipped out of the building, skipped out of the city into the country, and spent the day skipping around a tennis court, glad that he was skipping classes. That is why we call it skip day.

f

Forte characterizes our beloved faculty, for it is the firmness of its leading that makes the student strong in tone when he might have been weak, clear when he might have been indistinct. If you want to know more about *forte* try skipping a study hall. Also you might come in late to Mr. Moyer's 7:45 class. But that, dear friends, is *fortissimo*.

Close harmony is produced by the blending of faculty and students in studying, consulting, playing, and praying together. These chords are in the major key except at those regular intervals of examination when they are wont to become minor. Occasionally, a discord may be discerned in the music. It is nothing to cause great alarm; it is only some little eighth note who has overstepped his line or space on the staff, and has momentarily found himself in the wrong place at the wrong time. The faculty, however, soon discerns and corrects such sour chords.

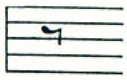




Repeat dots indicate the alumni's repeated visit to Northwestern at Homecoming, October 30 and 31. It was a repetition of old-time fun, of old-time fellowship, old-time testimonies and prayer meetings. There was, however, nothing old-time about the banquet fare nor the bonfire at the Riley home, nor about the exhortations and expositions of Mr. Moyer. There was, we know, a hint of the old-time regret that accompanied farewells for another year.

Bars and double bars represent the dormitories. This does not insinuate that these three attractive buildings across from the park are prisons. What they enclose is fun and fellowship incomparable, but (we must tell the whole truth) once in a while an erring student that reminds us of a flat note is incarcerated therein. Such a one is restored to his correct pitch, however, by the matron who may be compared to a natural sign. At one point in our anthem even the casual listener would have detected a terrific discord. An unsuspecting note who had dutifully retired at the proper time had been removed from his resting place. The afore mentioned natural again restored peace.

Beautiful, ethereal music is produced at the dorms each evening at the 9:30 fellowship and prayer hour and each Friday evening at the all-school meetings. When one student drops in on another to share experiences or pray together, harmony is produced that thrills the soul of each friend.



This short rest is the first in the anthem. It came at Thanksgiving when each student used the two days to catch his breath after the fast tempo at which the faculty had been keeping him. No one has successfully explained whether we have vacation because of Thanksgiving or thanksgiving because of vacation.

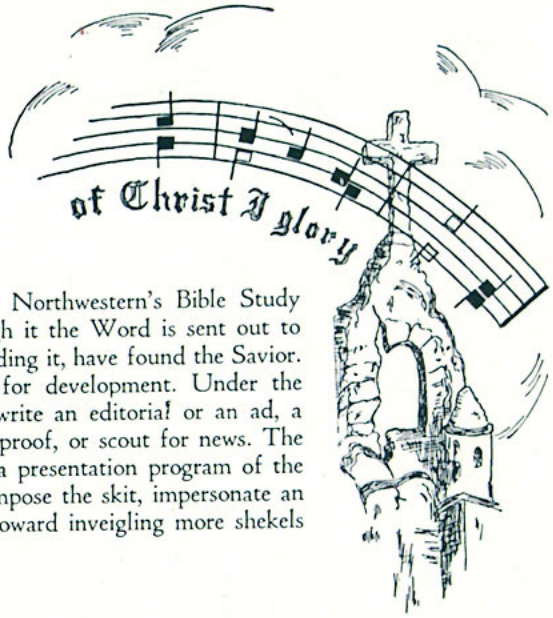
Those who couldn't go home for the occasion gathered in a family party at Russell Hall. Thus another reason for the rest was provided. As one notorious Senior conjugated in English VII, "I carve the turkey, I carved the turkey, I will never carve a turkey again."

A Capella There is one movement of our anthem during which the voices of most of the Northwesterners fade into the distance and only about ninety selected singers continue unaccompanied. This group forms our *a cappella choir,* directed by that notable chorister, Mr. George C. Krieger.

Every Monday morning during the rehearsal, soprano trills soar above basso rumblings. This practice hour is loved by each choir member because he enjoys singing and appreciates the fellowship with his director. A series of programs climaxed by a concert in the First Baptist Church are a part of the ministry of this choir.

Grace notes are notes of embellishment and to them we would compare those outside speakers who have come to us, giving us pleasure and instruction in addition to our regular studies.

During the anthem of this year, we have heard from Joseph Flacks about Jewish Christians; from Dr. B. B. Sutcliff on prophecy; from Dr. Durden about work of Northern Baptists; from Dr. H. A. Ironside, Rev. Chester Rosbarro and Dr. Henry Ostrom, all of Chicago; from Dr. J. Gresham Machen, Philadelphia; from Mr. H. E. Ramseyer, secretary of the Bible House of Duluth; from Dr. Will Houghton, New York; and from Harry Rimmer, Duluth. Each one has enriched the melody in our hearts.



This accent mark indicates the emphasis that *The Pilot*, Northwestern's Bible Study Magazine, places upon the printed news of the Gospel. Through it the Word is sent out to many who are far from study privileges and to many who, by reading it, have found the Savior.

To the student, *The Pilot* affords various opportunities for development. Under the tutelage of the faculty adviser, Miss Helene Rensch, he may write an editorial or an ad, a news item or a poem. He may make up a dummy, correct the proof, or scout for news. The most precious privilege of all, however, is that of partaking in a presentation program of the latest issue. In that his duty may be to place the properties, compose the skit, impersonate an august faculty member, or pick up the debris; but it all goes toward inveigling more shekels out of laggard students who should buy just one more *Pilot*.

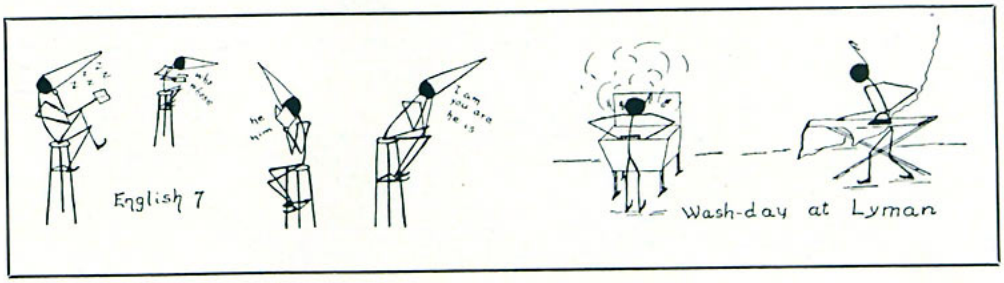
This hold indicates the tenacity with which the Mission Band holds over the students the missionary challenge. The Band enlists volunteers for the field, collects funds for the Lord's work and inspires zeal by missionary speakers. At the fourth hour each Friday such missionaries as Miss Martha Loud, of India; Dr. J. L. Hunter, Canada; Dr. John Lake, Margaret Reynolds, Dr. Isaac Page, Gladys Lindholm, and Dr. Glover, all of China; Elmer Lange, South America; Dr. Frederick Coan, Persia; and Joseph Smith, Burma, have given heart-searching addresses.

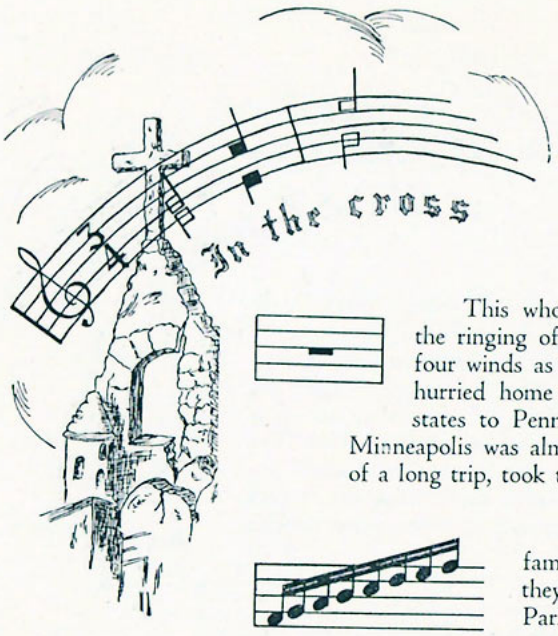
This tremolo mark is pitifully representative of those notes in our anthem whose quaverings resemble the Senior preachers. Each one of these mighty men had the incomparable privilege of conducting one chapel service during the second semester. The trembling refers not to the voices of these Spurgeons, not to the definiteness of their messages, but—we hate to reveal it—to their knees.

Many cadenzas, ornamental passages of music, were inserted into the anthem of this year by various musicians who added their talents to chapel services. From our own student body we heard Ada Beth Groom on her violin, Orien Johnson on the cornet, Archer Weniger's bassoon manipulations, close harmonies of the Senior Girls' Trio, string and male quartets, Mr. Krieger's choir, and countless piano artists.

From outside our number, we heard Donald Crossman, evangelistic musician; Edward Edstrom, national cornet champion, of Worthington, Minnesota; a male quartet from the Los Angeles Bible Institute; the unexcelled Northwestern Assembly Jubilee Singers; Floyd Jones, Minnesota Bible University; Alexander Kaminsky, Russian violinist; Stanley Markey, cellist of the University of Minnesota Symphony; and Hall Doutel, pianist from Baltimore.

During such cadenzas we held our breath, sighed audibly at the close, came down to earth and study again—but everything about us was brighter.





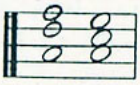
This whole rest, Christmas vacation, was the longest one in the anthem. Upon the ringing of the last bell, Thursday, December 21, students began to scatter to the four winds as though the very foundations of Jackson Hall had been blown up. Some hurried home taking classmates with them for visits, one company treked across the states to Pennsylvania by automobile, and others were called for by anxious parents. Minneapolis was almost barren of Northwesterners except for a few who, cheated of the joy of a long trip, took the same street cars home, no less happy for a rest.

This run stands for the athletics by which Northwesterners develop their famous brawn. On their own playground, amid the turmoil of a great city, they play volley-ball, baseball, and frolic as they will. The proximity of Loring Park offers opportunity for skating and practicing up for the hard-fought annual school tennis tournament. Minneapolis' countless sports facilities are available to the player whose expression at this measure of the anthem is merely indicated by *presto*.

One high point in the year's activities which ever remains an intriguing pain in your back, catch in your breath, and delight to your heart, is the yearly picnic. The place is invariably Medicine Lake; the time, one entire spring day and evening; the participants, everyone from Freshman to President; and the effect, one grand good time. The weather may be such that you row a boat sweltering, or you may run around a ball field in a coat and mittens to keep your blood from congealing, but you won't mind either one. The carefare knowledge that everybody is doing it transcends all particulars of weather, dirty faces, and torn clothes. Of course, we eat, and as unetiquettically as we wish. To climax the day, all of Northwestern's musical talent steps out and leads in devotions—the end of a perfect day.

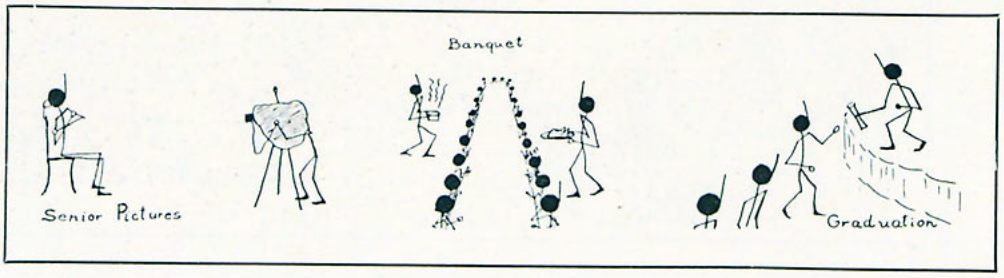
The last rest in our anthem was a half rest occurring at Easter. Spring-fevered students spent it recuperating in the balmy air, catching up on back work, and fortifying themselves for the last movement of the music.

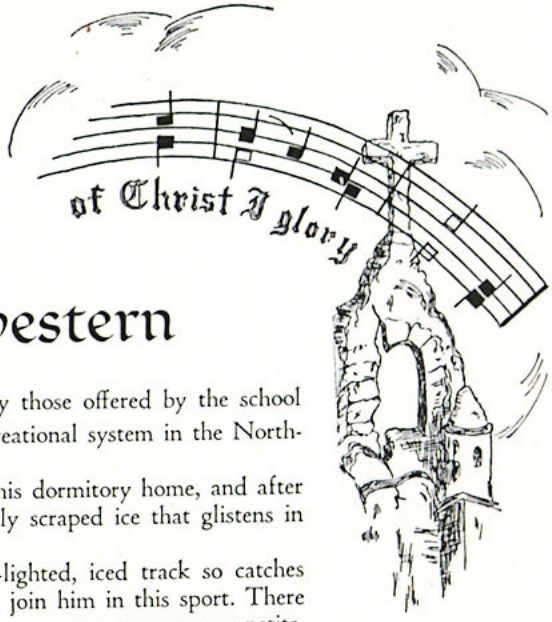
The loudest crescendo of the year's anthem, the highest pitch of tone, the most animated movement, was the Senior Banquet. For weeks and even months before, volume had been gathered which culminated in one burst of enthusiasm and splendor. During these measures the underclassmen did their best singing for the enjoyment of their beloved friends, the Seniors, who formed an enraptured audience. Each student wore his best bib and tucker, sat beside his best girl (he had found one by that time), ate the best feast, admired the best decorations, and enjoyed the best program that Northwestern's combined ingenuity could offer.



A-men.

The Amen, that last resonant chord of the Northwestern anthem, pealed forth the night of Commencement, June 1. Fifty young people gave their farewells to the institution and to their true friends who had for three years instructed them in eternal knowledge. After dedicatory prayer to the Lord above, they received their diplomas, and went out to hold aloft the lighted torch of truth.





Sports at Northwestern

SPORTS accessible to the Northwestern student are not only those offered by the school itself, but also are those provided by the best park and recreational system in the Northwest—that of the city of Minneapolis.

If it be winter, the student may go across the street from his dormitory home, and after putting on his skates in the warming-house, glide over the newly scraped ice that glistens in the bright sun.

The exhilaration of tobogganing down a long, electrically-lighted, iced track so catches his enthusiasm that he frequently gets a group of his friends to join him in this sport. There are several such municipal slides, and they don't cost a thing—except a ravenous appetite.

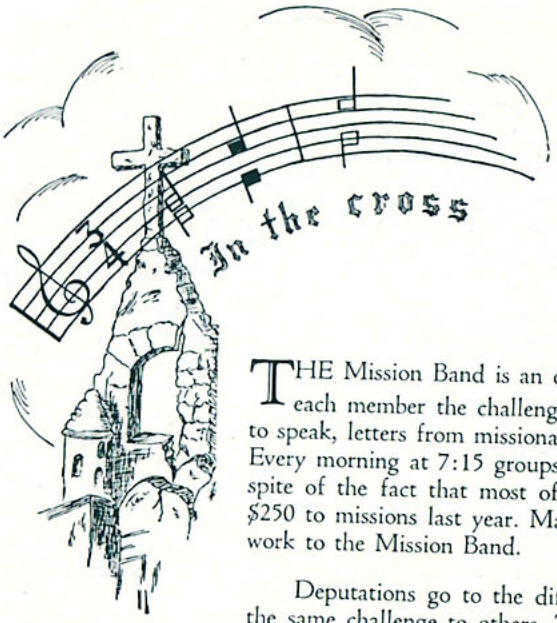
The ball fan, whether baseball, volley-ball, or basket-ball, has his desires met in several ways. The muscles that ache to pitch a "fanned out" game, and the body that loves the very sight of a ball diamond may go to Loring Park or to the city Parade Grounds, close at hand. It is well to keep in practice, for the crowning event of every spring picnic at Medicine Lake is the ball game between the Seniors and the underclassmen. Northwestern's own playground is used for fast volley-ball games, and over in the park many even indulge in a little old-fashioned horseshoe pitching.

Tennis is the outstanding sport during the early spring months. The body fairly tingles with anticipation as the time draws near to participate in this sport. During the latter part of the school year, a contest is held to determine the champion tennis player of Northwestern. The competition is keen, as all students are invited to enter the meet.

Golf is the favorite sport of the school's "government." It furnishes exercise for the president and deans and also for those students who possess the necessary twenty-five cents.

The lakes of Minneapolis, famous for their number and beauty, afford varied enjoyment for the student. There he may swim, canoe, row or sail.

Such physical activities as have been mentioned are not forced upon the student. He is encouraged to participate in them according to his own individual need and ability so that he may maintain a healthy body for the glory of God—the aim of sports at Northwestern.



Mission Band

THE Mission Band is an organization within the student body which aims to place before each member the challenge of the foreign mission field. Returned missionaries are invited to speak, letters from missionaries are read, and plans are made to help those already at work. Every morning at 7:15 groups gather for a half hour of prayer for the different countries. In spite of the fact that most of the students are working their way through school, they gave $250 to missions last year. Many of the graduates now on the field owe their interest in their work to the Mission Band.

Deputations go to the different churches in the city, and beyond its bounds, presenting the same challenge to others. Their labors have been successful, for many can bear testimony to the fact that, through contact with the Mission Band, they have been led to give their lives to foreign mission work.

Devotional Life

In every heart there is a longing for understanding and companionship. A normal person is not content to live forever without the solace of friendship and love, and surely every soul, regenerated by the new life in Christ, will endorse the words of John, "We know that we have passed from death unto life because we love the brethren." It is the knowledge that we see "eye to eye" that makes the fellowship at Northwestern so sweet.

What inspiration is received as, breakfast over, the students pause as a "dormitory family" to listen to the reading of God's Word and to unite their hearts in praying and song. Dishes cleared, they retire to their rooms for a precious fifteen minutes of communion before the activities of the day begin. It is then they get their "marching orders" and the promise of "grace sufficient" for every need.

The value of our Chapel hour can scarcely be over-estimated. Each day the students assemble with the faculty and office staff to worship in song and prayer. Here we lay our burdens at His feet and trust Him for fresh blessings. Many a downcast heart has been filled anew by the sunshine of His love because of this chapel hour. Many times our hearts have been gladdened and stirred to fresh praise through the testimonies of answered prayer.

At an appointed time each evening, the men and women gather in their respective dormitories for a brief fellowship hour, and although Friday is "open night" for the students, throughout the entire year about one hundred have chosen each week to spend this time in fellowship and prayer. The sick have been graciously restored and souls have been wonderfully saved. Every material need has been provided, because "He ever liveth to make intercession for us."

Night School

Classes have been held every Tuesday and Friday evening (6:30 - 9:30) from October 3, 1933, to May 4, 1934. Mr. R. L. Mover has taught Doctrine, Dr. W. F. McMillin, New Testament Analysis, and Miss Evalyn Camp, English (the first semester).

The following students will receive their diplomas after successfully completing the four years of required work in the Evening School: Lorraine Priest, Esther Wiedemann, Bertha Mortenson, and A. E. Bonstrom.

SCROLL 1934

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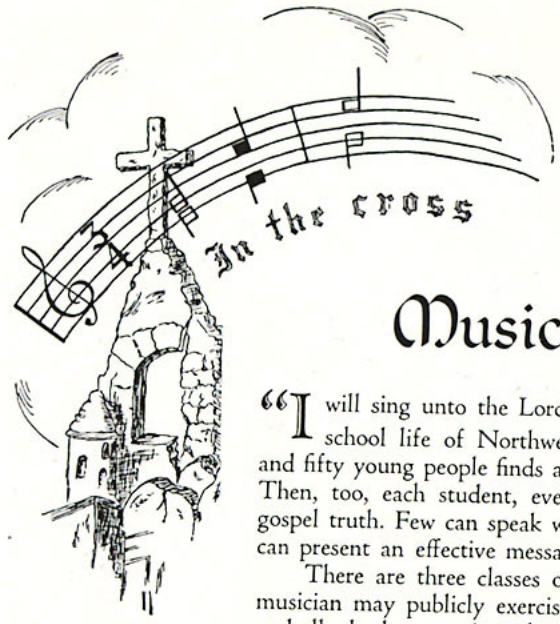


Music at Northwestern

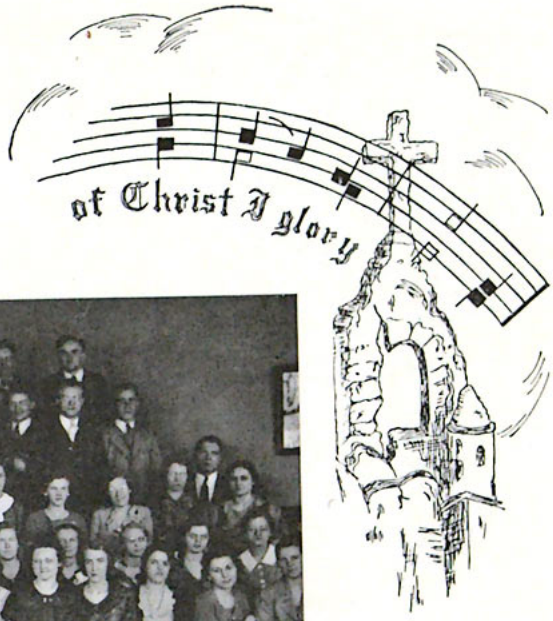
"I will sing unto the Lord, for he hath triumphed gloriously." Music is prominent in the school life of Northwestern. The triumph of the Lord in the lives of three hundred and fifty young people finds a natural and satisfying expression in the perfect medium—music. Then, too, each student, even during his preparatory years, is eager to be a messenger of gospel truth. Few can speak with convincing eloquence, but many, through the means of song, can present an effective message.

There are three classes of musical opportunity open to the Northwesterner. The skilled musician may publicly exercise his talent, the untrained student has chance for development, and all who love music and sacred song, may hear and enjoy the best that a large city can offer.

At the head of our music department we have a man who is widely known for his ability as a director of choral and instrumental organizations. Mr. George C. Krieger, a consecrated man of God, has given unreservedly of his time to produce a high standard of Christian music at Northwestern.

The largest singing group in the school is the choir, which consists of about ninety voices selected from the student body. Only the highest type of sacred music is chosen for interpretation, and the opportunity for such study makes membership in this choir a privilege. The result of the organization, however, has not been entirely the benefit of its members, but in its concerts and public appearances, it has set forth a truly spiritual message.

Prompted somewhat by calls for musicians that come to the practical work director and partly by a natural desire for harmony, many students have formed quartets, trios, and duets. However, these organizations are not left to their own resources, for the music director generously coaches the groups so that their work acquires a polish it might otherwise lack. At present there are three male quartets, two girls' trios, and one girls' quartet in addition to innummerable duets and soloists. There is also a fine guitar quartet. The services of these groups are in constant demand by the churches and city missions.



School Choir

During the past Easter vacation, one of the quartets toured the East, presenting varied programs of sacred music which were closed by short gospel messages. It is estimated that at least twelve souls accepted the Lord Jesus Christ and over one hundred and fifty consecrated their lives to more extensive service for Him.

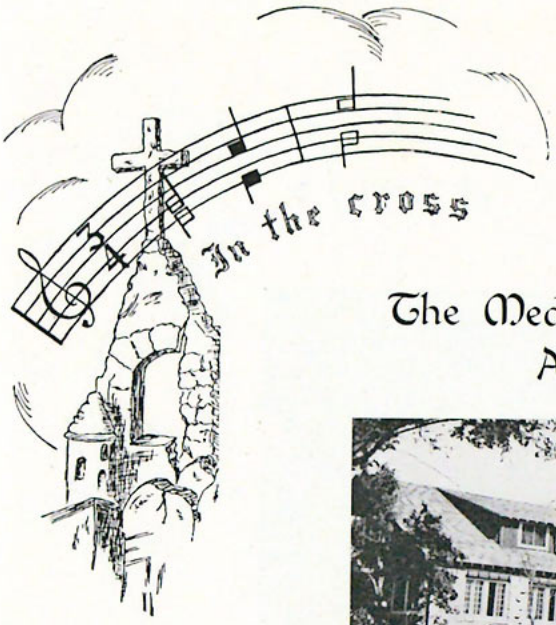
The Union City Mission Orchestra consists of eleven Northwestern students who use their instrumental talent for the glory of God in the Gateway district. It is their duty to play each evening except Saturday at the gospel meetings conducted at that mission. This group has also been engaged for service at the Union City Mission conference grounds during the entire summer. In addition to their regular assignments, they frequently furnish music for banquets, conventions, and other special occasions.

Northwestern is a remarkable school in that each individual has an opportunity to gain by experience a knowledge of successful church music. Everyone is required to sing in some choir in the city during his Freshman year. He is given the choice of becoming a choir member in a church of his own denomination, or, if he has none, he is assigned to the choir of the First Baptist Church under the direction of Mr. Krieger. The Wednesday evening practice is a pleasure, but still more enjoyable is the privilege of singing each Sunday from the choir loft of the great church auditorium.

Northwestern's central location affords access to some of America's finest music. Choirs of near-by churches present cantatas and oratorios; two schools of music within a few blocks of Jackson Hall give frequent concerts; and the Minneapolis Symphony Orchestra, assisted by world-famed soloists, plays twice a week during the concert season.

Northwestern is proud of her music. Although it is not a major subject, it is recognized and given its proper place. A Bible School is not a conservatory of music, but our teachers recognize the importance of efficient musicians in the Lord's work, and sufficient emphasis is placed upon that portion of the curriculum.

"I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the Gospel, than the singing of psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. I could not enumerate the times God has rescued and saved my soul from darkness, discouragement, and weariness by the singing of a hymn, generally by bringing one to my own heart and causing me to sing it to myself. It would be easy to fill many pages with interesting facts in connection with the use of hymns in the public worship of the house of God. I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the Gospel from the pulpit."—Dr. Pentecost.



The Medicine Lake Bible Conference
August 13th to 27th

"Here is the way to Mission Grove, Alice."

Dorothy guided her car down a winding road along the lake shore. Through the rich green of the foliage I caught my first glimpse of Medicine Lake.

We entered the Conference grounds through a wide, tree-bordered lane, and came to a stop at the crest of a small hill, beside a large rustic brick building, with a lovely, long veranda running the full length of it.

"Here we are at last, Alice. We'll leave our luggage in the car until we register and find out where we are going to stay."

"Where do we register, Dorothy?"

"Right here in Little Mother's Inn."

"Why do they call it Little Mother's Inn? Is it named after the Little Mother who stays at the Union City Mission?"

"Yes, after Mrs. Rose E. Bernard, whom the men at the Mission call Little Mother."

"Where are the dining-room and kitchen located, Dorothy?"

I was informed that the entire ground floor of the Inn consists of the bakery, the kitchen, and the dining-room, the latter seating one thousand people.

"Do you know, Alice, that all the fresh vegetables and milk served here are supplied by the Mission farm daily, and that it produces its own meat? That's why we have such delicious meals at so low a price."

The first thing that I noticed as we entered the lobby of Little Mother's Inn was the rustic furniture. I learned that the tables, chairs, and benches were all from timber off the farm. Everything about seemed different from anything I had ever seen before.

"The office is here to the left, Alice. Here is one of the managers. Mr. Francis, Miss White would like to register."

"How do you do, Miss White? Would you like a private room or—?"

"I can't afford anything very expensive. What are the prices?"

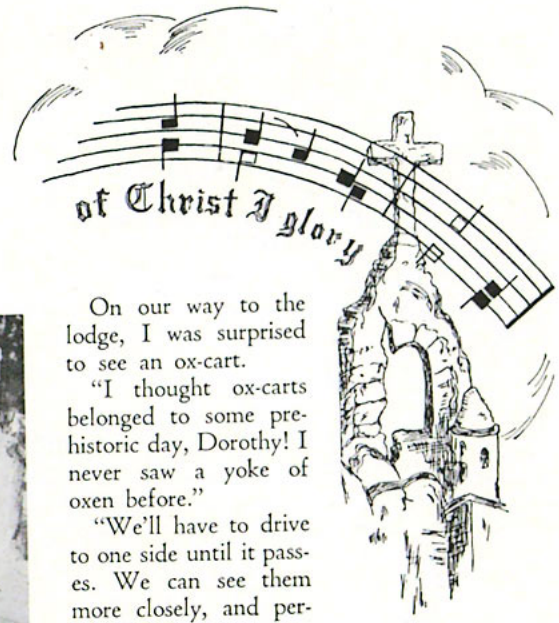
"We can give you accommodations to fit your purse. A private room here at Little Mother's Inn is $9.50 per week, or a room in a cottage, tepee, or igloo is $6.50, and the price is $3.50 if you stay in the domitories. That includes board, you know."

"Thank you, Mr. Francis. I'll take a room in the dormitory."

"All right, Miss White, here are your sheets and pillow cases."

"But what shall I do for blankets?"

"You will find them in the lodge. We furnish all the bedding. Dorothy will take you to the girls' lodge."



Ox Team, Mission Grove

On our way to the lodge, I was surprised to see an ox-cart.

"I thought ox-carts belonged to some prehistoric day, Dorothy! I never saw a yoke of oxen before."

"We'll have to drive to one side until it passes. We can see them more closely, and perhaps get a ride in one before we leave the Conference, Alice."

Our afternoon was spent in a tour of the grounds. We found that the men had been busy with some landscaping. Ten new tepees had been erected. These are raised from the ground, to guard against dampness. There were also three cottages, each with a fireplace. Near the lake stood a large new Wigwam, which has accommodations for about one hundred people. It also boasts a fireplace on the ground floor. We enjoyed a dip in the lake, and watched others at tennis and golf. Some were boating, others fishing or hiking. Dorothy was asked to assist in the instruction classes for the children. These were to be held every morning. As we were returning to the lodge, we strolled by the Tabernacle, which stands on the lake shore. It seemed to breathe an air of restfulness and peace.

"This is where the meetings are held, Alice. What wonderful speakers we enjoyed last year! Although the meetings were almost continually in progress, we found so much of interest in them that it was a disappointment to miss a single one."

"It's beautiful here, Dorothy. Tell me about this year's program."

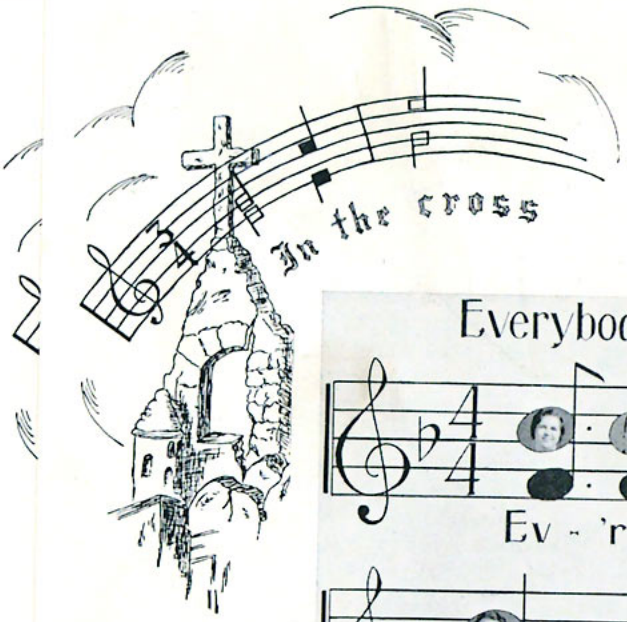
"Dr. Robert G. Lee, of Memphis, Tennessee, who is known to be a great orator, and Dr. Luther Little, of Charlotte, North Carolina, are to be our speakers. Of course Dr. Riley, Mr. R. L. Moyer, and others from the Northwest will be here. Mr. and Mrs. F. Carlton Booth, of Providence, Rhode Island, are to take charge of the music again."

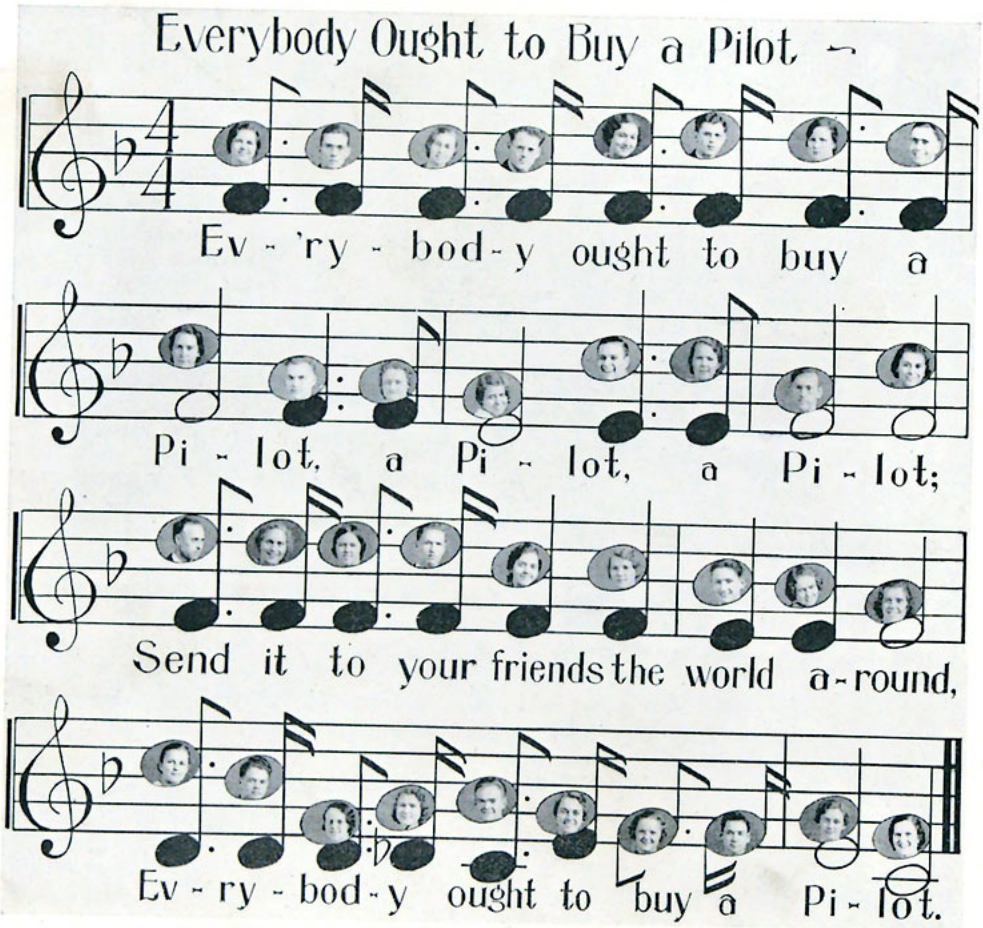
"And what are the 'bonfire devotions' of which you spoke, Dorothy?"

"I know you'll enjoy them, Alice. In the evening, after the services in the Tabernacle are over, we gather around a huge bonfire just below Mother's Inn. There we build a fire of praise and prayer for the blessings the day has brought to us. Logs of testimony are thrown in, and the fire blazes. Many a new-born sinner offers his first prayer there.

Cottages, Mission Grove

"O Dorothy, it sounds marvelous to me! I know our two weeks here at the Conference will be very profitable to us."





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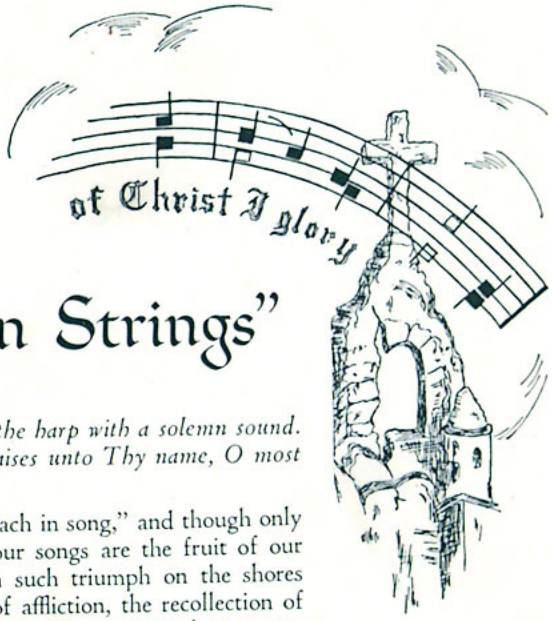
THE PILOT is a thirty-two page monthly magazine published by the students of Northwestern Bible School, with faculty supervision. It contains Bible studies, Sunday-school lessons, meditations, school news, and missionary articles. The contributors include H. A. Ironside, W. B. Riley, Harry Rimmer, R. L. Moyer, W. S. Hottel, A. N. Hall, C. W. Foley, and others.



"An Instrument of Ten Strings"

By Russell Elliott

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High—Psalm 92:3

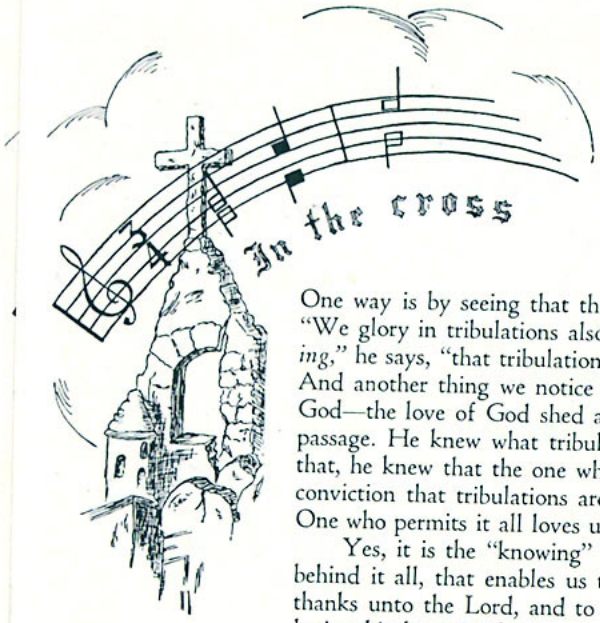
IT HAS been well said that "We learn in suffering what we teach in song," and though only a very few can *teach* in song, yet it is true of us all that our songs are the fruit of our sufferings. The children of Israel would never have sung with such triumph on the shores of the Red Sea but for their previous experience. The furnace of affliction, the recollection of the taskmasters' lash, tuned their voices as nothing else could. Indeed, ever since the entrance of sin into the world, nothing has been produced apart from toil and travail. The word to the woman was, "In *sorrow* shalt thou bring forth children"; and to the man, "In *sorrow* shalt thou eat . . . all the days of thy life." And the mystery wrapped up in that one word "sorrow" runs through all the ages and through all human experience.

It is sometimes said the angels never sing. Why that is, may be difficult to explain, but as a matter of fact we are never told that they do. We read that at creation "all the sons of God *shouted* for joy"; at the birth of Jesus they *said*, "Glory to God in the highest"; and in Revelation V it is recorded that the number of angels was ten thousand times ten thousand, and thousands of thousands, *saying* with a loud voice, "Worthy is the Lamb that was slain," etc. But only of the redeemed it says "they *sung* a new song." To account for this difference two reasons may be suggested. One is, the angels are not the subjects of redemption; and the first and last songs in Scripture are both connected with redemption. The other is they have never had the varied experience that belongs to a redeemed sinner, and, as far as we know, they have never suffered. Only of those who have come out of great tribulation is it written: "They stand on the sea of glass mingled with fire, and sing the song of Moses the servant of God, and the song of the Lamb" (Rev. 15:2, 3).

It is this varied experience which an instrument of *ten* strings suggests. To produce the finest music, more than one string is necessary; and if God is to have the best music from us we must have more than one string to our instrument. Music is what God is seeking to get from us, and all His dealings, however painful, are only to make it more rich and full. Just as in an ordinary instrument there must be the bass and treble or there would not be perfect harmony, so God brings the darker shades into our life, as well as the sunshine, in order that the deeper tones may not be lacking, in other words, that there may be more strings to the instrument.

There is one string every Christian must possess—that is salvation. But God wants us to have others. He wants us to praise Him with an instrument of ten strings. At the end of Romans IV and at the beginning of chapter V we see how we are brought to God. The past is all settled; we have peace. As to the present, we stand in the highest favor with God. As to the future, we rejoice in hope of the glory of God. Then the apostle says, "Not only so, but we glory in tribulations also." Here is a wonderful thing, to be able to glory in tribulations! To glory, or boast, in the very thing we most dislike. These very tribulations produce some of the finest music from the saints of God. If you have learned to glory in tribulations, you have another string or two to your instrument, perhaps several, because tribulations are so varied. Look at Paul and Silas in prison, their backs laid open with stripes, their feet fast in the stocks, their dungeon dark and unwholesome; yet at midnight they prayed and sang praises unto God, and the prisoners heard them. What sounds to fill such a place and at such a time!

Do we know anything of this? Are you, my reader, passing through tribulation in some form or other? It seems a rough pathway to it, perhaps, but it is that you may sing, that God may (to speak figuratively) add another string, and thus get music from you such as He has never had before. Perhaps you say, "How can I glory in tribulations? It seems so impossible."



One way is by seeing that they can benefit you as nothing else can. The apostle does not say, "We glory in tribulations also," without indicating the method by which it is reached. "*Knowing,*" he says, "that tribulation worketh patience, and patience experience, and experience hope." And another thing we notice is that these tribulations stand in direct relation with the love of God—the love of God shed abroad in the heart by the Holy Ghost. This is the climax of the passage. He knew what tribulation could do for him, and so he gloried in it; and more than that, he knew that the one who sent the tribulation loved him perfectly. These two things, the conviction that tribulations are only a blessing in disguise, and that it must be so because the One who permits it all loves us, will enable the weakest saint to glory in them.

Yes, it is the "knowing" what tribulation can work, and the "knowing" the love which is behind it all, that enables us to praise God. As the psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High: to show forth Thy loving kindness in the morning, and Thy faithfulness every night, *upon an instrument of ten strings.*" And if God is allowing sorrow after sorrow to enter into your life, and calamities one after another to come upon you "just as if they watched and waited, scanning one another's motions, when the first descends the others follow"—He is only adding the strings, which are really your own experience of how He has delivered you and brought you to Himself, of how He loves you, of how He makes all things work together for your good, that thus the music may become more varied, and possess greater harmony.

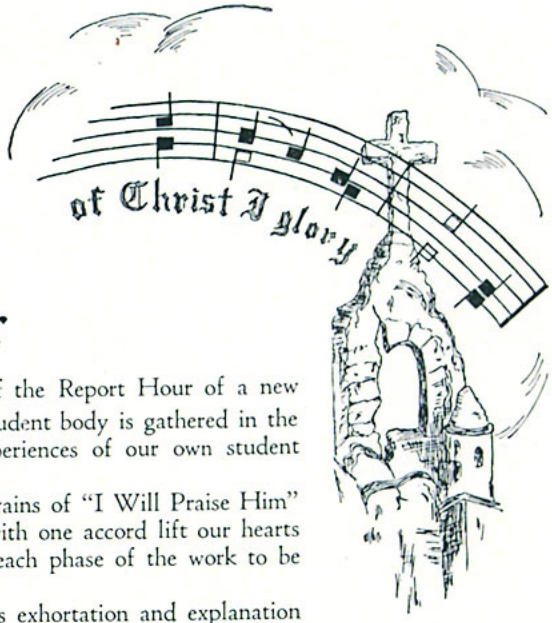
The history of Hezekiah presents a fine instance of this very thing. The message comes to him, "Thou shalt die, and not live," and he turned his face to the wall and wept sore. He afterwards describes his experience at this time. It seemed as though God would make an end of him. "Like a crane or a swallow, so did I chatter," he says: "I did mourn as a dove; mine eyes fail with looking upward." But at last he comes to this, "O Lord, I am oppressed; undertake for me." It is a blessed thing when we turn to the Lord in perfect helplessness and ask Him to help us. And to what did it all lead? At the end, after all the bitter experience, he is able to say, "Thou hast in *love* to my soul delivered it from the pit of corruption"; and again, "The living, the living he shall praise Thee, as I do this day . . . therefore we will sing my songs to the *stringed instruments* all the days of our life in the house of the Lord (Isa. 38). He can speak of stringed instruments, for the simple reason that he knows God as he never knew Him before. Was it not worth the pain?

Habakkuk is another example of the same thing. He learns that though everything goes, God remains, "Although the fig tree shall not blossom . . . and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." And he closes thus: "To the chief singer on my *stringed instruments.*" Very few of us, it may be, have this string—to have nothing, and no one but God, and find Him all-sufficient, so that we can rejoice in the darkest day. This is a very fine string to have on the instrument: "Rejoice in the Lord alway; and again I say, Rejoice."

Have you ever watched a musician and seen how he tightens the strings before commencing to play? Sometimes he screws and screws until the strings seem as though they would snap. It is to get the right tone. The musician knows what he is about. And does not God, though He may be dealing with you in much the same way and putting a great strain upon you? Yes, even though, like the apostle, you may seem pressed out of measure, yet He knows how much we can bear. And he knows the effect the pressure will produce. The music will be all the sweeter.

As we survey the past, with all its joys and sorrows, can we not see that God has been stringing the instruments that shall praise Him eternally? May we not begin now and say—

"Praise shall employ these tongues of ours,
Till we with all the saints above
Extol His name with nobler powers,
And see the ocean of His love;
Then while we look, and wondering gaze,
We'll fill the heavens with endless praise."



Report Hour

A FEW months have passed and we are at the opening of the Report Hour of a new semester. Greetings have been exchanged and the entire student body is gathered in the auditorium of Jackson Hall to listen to reports of actual experiences of our own student workers.

Under the direction of Mr. Bass, the gloriously familiar strains of "I Will Praise Him" ring out through the hall. As the last echo dies away, we all with one accord lift our hearts to God in prayer, invoking His blessing on the hour and on each phase of the work to be presented.

With the roll call quickly disposed of, Mr. Bass begins his exhortation and explanation to the new students. Many have never heard about our report hour and have no idea of its meaning. He explains to them that this is one of the most important and interesting classes in school life. It is in this hour that accounts of practical Christian work are made. Work in missions, churches, Sunday-schools, summer Bible schools, and personal evangelism is reported.

"This Report Hour," continues Mr. Bass, "is held, that we may know from others the proper way to deal with men in regard to their soul's salvation. Here you will not only learn the best and most effective ways of presenting the Gospel, but you will know also the blessing that accompanies such an experience in the life of a true child of God. These enthusiastic narrations can but inspire us to greater zeal in the service of 'Him who loved us and gave Himself for us.'

"In our recitations for this morning, please point out as nearly as possible, the approach, the Scriptures used, and the final results.

Gospel Ambassadors

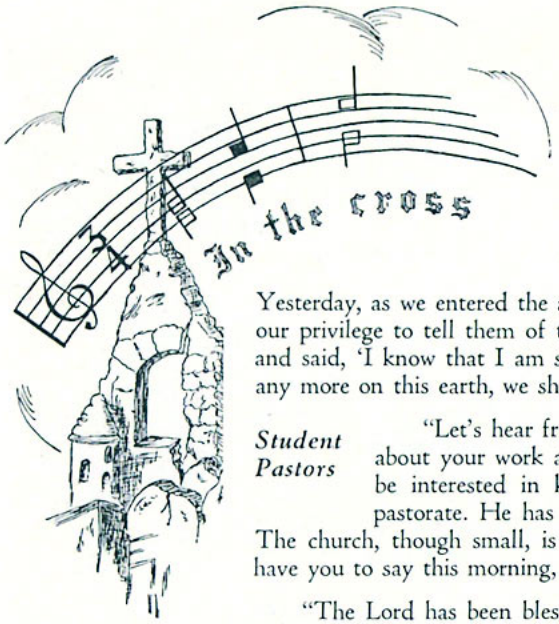
"One of our newest activities in the practical work department is the Gospel Ambassador group. Jane, you were one of the first of the students to join; perhaps you would like to tell us about it."

"I can't be slow in telling you of an incident which came to a climax this last week. The Gospel Ambassadors, a group of young people from all denominations, go from door to door giving out Gospels of John, and tracts for those who have no Bible in the home. In a few sentences we give our testimony as the Lord definitely guides. We usually open the conversation by saying, 'We have some good news, the good news of salvation.' Usually we go two and two. Thousands of Gospels and tracts and about 5,000 New Testaments have been given within the territory of two hundred and sixty square blocks.

"Four weeks ago my friends and I knocked at a door of a small apartment. We heard a faint 'Hello, Come.' We opened the door and saw a Filipino. He stood in great amazement when he heard of our mission, for he had known nothing about the Lord Jesus Christ. About a year previously he had come from the Philippine Islands where he had attended a Catholic church. When asked to tell more of this Jesus, we sat down and talked with him as to a small child. We told him of the creation and fall of man, the need of a Savior, the birth of the Lord Jesus, His crucifixion and resurrection, ascension, and His coming again. We also had him memorize John 3:16 and Romans 3:20. He was very happy, and promised to read the New Testament which we gave him.

"Two weeks later we went there again. Several of his Filipino friends were visiting him, and we gave the gospel to them.

Gospel Ambassadors



Yesterday, as we entered the apartment there were nine more of his friends present and it was our privilege to tell them of the Savior. When we left, the first boy followed us to the door, and said, 'I know that I am saved through the sacrifice of Christ Himself. If I don't see you any more on this earth, we shall meet in heaven'."

Student Pastors

"Let's hear from a student pastor this morning. Howard, what can you tell us about your work at the Little White Church on the Hill? By the way, you might be interested in knowing that Howard is having excellent success in his little pastorate. He has built it up largely by a great deal of calling in the community. The church, though small, is growing, and we rejoice at God's blessing on the work. What have you to say this morning, Howard?"

"The Lord has been blessing us wonderfully. The attendance is increasing and the Holy Spirit is working in our midst. Only the other night a young man, whom I learned to love because of his faithfulness to his Christian duties and also to his widowed mother, came to my room at the close of the service and said, 'Howard, one of two things must be done: I must either get victory over a sin in my life which is soul-destroying, or leave the church and give myself over to the adversary. In all my Christian work I feel like a hypocrite. In desperation I have gone to friends for help, but all they do is to advise me to use my will power."

"The trouble with such advice is that sin had ruined the will power of this young man, and Satan had tried, by keeping him busy in the Christian work, to make him believe he was all right.

"I took the Bible and read its promises to the despairing boy, saying to him, 'This matter must be settled before you leave the room.' I knelt, and prayed for his delivery from bondage, and soon he was on his knees, saying with a great heart sob, 'I will surrender, I will surrender.' That very night victory came and my friend is now praising the Lord and working for Him under His direction."

Student Pastor

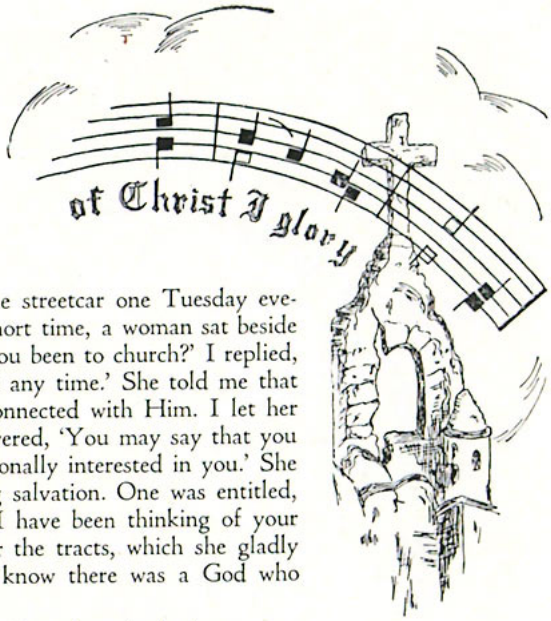
"It is wonderful to be used in turning a young life to the Lord. In that connection, let us hear from Frances Goodrich, who works at one of the children's missions."

Childrens' Missions
6 Missions
16 Teachers

"Last Friday evening Beverly, a little nine-year-old girl, came into the Samuel Moyer Mission with a group of Italian boys. Her hardened attitude convinced me she must be unsaved. At the close of the meeting I inquired as to what she did with her spare time, and found that she divided it between the Catholic Neighborhood and the theater. I invited her to our afternoon meetings, and upon finding that she wished to learn to play the piano, I told her I would give her lessons.

"Saturday morning while she was waiting for me, I heard her singing 'When the roll is called up yonder, I'll be there,' but upon inquiring I found she was not at all sure she would be there. I showed her from I Thessalonians IV, that Christ was going to come for His children, and I explained to her that she must consider herself a sinner, for Christ said, 'All have sinned' (Rom. 3:23), and that we must 'Believe on the Lord Jesus Christ (Acts 16:31) and confess our sins to God (Rom. 10:9:10). She is an intelligent child, and when she understood the Scriptures, she accepted Christ as her Savior."

"Praise the Lord! Wonderful! Oh, how the Lord rejoices when a child comes unto Him. Don't experiences like these thrill your hearts, students? Time is passing. Who else has something of interest to tell? Truly the Lord has been blessing the giving out of His Word. . . . Oh, that's fine, Iva, what experience have you had?"



Tract Distribution
1,000's Distributed with Gratifying Results

"While I was coming home on the streetcar one Tuesday evening, I began to read my Bible. In a short time, a woman sat beside me. She very sneeringly asked, 'Have you been to church?' I replied, 'I haven't, but I love to read the Bible any time.' She told me that she didn't care for God or anything connected with Him. I let her talk on until I had a chance to say a word, when I quietly answered, 'You may say that you hate God, nevertheless, God loves and cares for you. He is personally interested in you.' She remained silent for a while, and I selected two tracts explaining salvation. One was entitled, 'The Gift of God's Love.' At last she turned to me, saying, 'I have been thinking of your words—how God really loves me.' When she left I offered her the tracts, which she gladly received and promised to read. She seemed much relieved to know there was a God who loved her."

"I am especially glad to hear this report. I've emphasized again and again the importance of giving out tracts. Often we do not hear of results but God has promised us that His Word 'shall not return void.' Many times we can use a tract when there is no other means of approach."

Foreign Work—Chinese
8 N. W. Students Engaged

"I know that the new students will be interested in the work which Northwestern carries on among the foreigners in our city. First let us hear from Sally MacDonald, who teaches in the Chinese Sunday-school."

"We have a children's group and a young men's class there. Young men are taught the Bible and the English language every Sunday, and we have many occasions to rejoice. Although progress is very slow, nevertheless, we are rewarded after months of faithful service.

"I had been instructing one of the Chinese boys for almost eight months, before a definite change took place in his heart. Last fall I began to teach him that matchless verse concerning God's love, John 3:16. Each Sunday we took a verse dealing with God's great love for sinners, or the sinner's great need of a Savior. I explained each verse as well as I could with the aid of a Chinese Bible, and a Chinese-English dictionary, trusting that God would bring the message home to his heart.

"One Sunday, after we had had our opening prayer together, I felt especially burdened for him, and from his attitudeI knew that the Holy Spirit was working in his heart, so I asked him if he would accept the Lord Jesus Christ as His Savior. In his sincere and humble manner, he bowed his head, and said in a few broken words, 'I love Jesus; I want Jesus for my Savior.' I prayed while he yielded his heart to the Lord. His submission brought a new glow of light on his face. We had a happy time over the Scriptures that day.

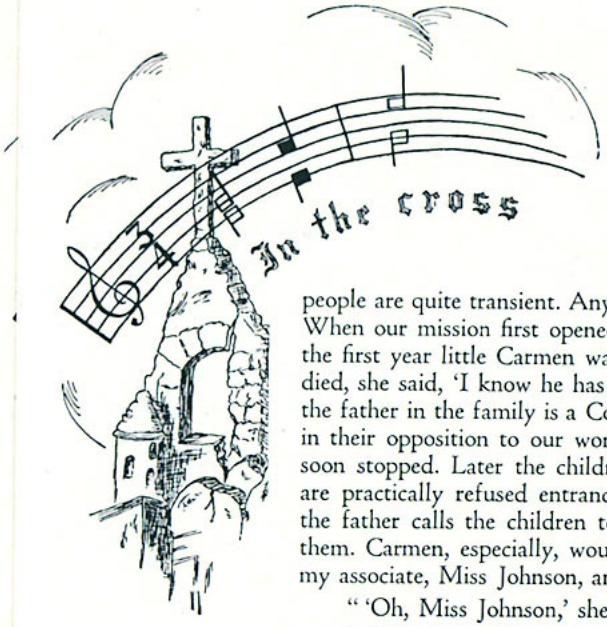
"The following Sunday this Chinese boy's face was radiant, and it has remained so since then. In our class the first thing he said to me before I was seated was, 'Miss MacDonald, no English please, just Bible.' He is an inspiration to the entire school. Praise the Lord! God is faithful."

Chinese Bible Class

Spanish Work
12 Student Teachers

"Louise, you work in the Spanish district. What have you to report this morning?"

"We have been having some blessed times at the Spanish mission. God has been sending the children in very well. Of course, our group changes often, for these



people are quite transient. Anyway, I would like to ask you to remember us definitely in prayer. When our mission first opened, the Sauches children were our most faithful ones, and during the first year little Carmen was saved. Carmen is such a good little Christian. When the baby died, she said, 'I know he has gone to be with Jesus because he hadn't made any sins yet.' But the father in the family is a Communist, and the grandmother, a Catholic, and they have grown in their opposition to our work. At first we held our Bible class in their home, but that was soon stopped. Later the children were forbidden to come to the Sunday-school, and now we are practically refused entrance into the home. Whenever we do come, the grandmother or the father calls the children to do some work, so we never have an opportunity to speak to them. Carmen, especially, would like to come to our meetings. One day on the street she saw my associate, Miss Johnson, and ran a block and a half to walk with her.

" 'Oh, Miss Johnson,' she said, 'Wish we could have the class at our house again.'

" 'I'm sorry, Carmen, but you know why we can't.'

" 'Yes, I know—my father won't let you.'

"We pray that some way we may be able to have these children, for they cling to us. Please remember us before Him, Who loved the little children."

"We surely will, Louise. How many classes do you have now?"

"We meet Thursday, Friday, and Sunday afternoons at our Spanish Mission up north, and then we have a Mexican class, out near Minnehaha, on Saturday afternoons."

Mid-week Bible Classes

"Ruth, what about the Bible class you and Alice have? I believe Alice and Ruth have caught the vision of the purpose of a mid-week Bible class. Ruth, explain just how you conduct it."

"The boys and girls at the First German Baptist Church have realized as never before that God honors His word. At first we had a group of nine to whom we taught the precious truths of the Bible. We began by stressing man's fallen state, by giving to them the story of the fall of Adam and Eve, and God's provision for salvation as recorded in the third chapter of John. One by one the children became convicted of their sin, and in faith they accepted Christ. We had the joy of seeing eight of our class baptized.

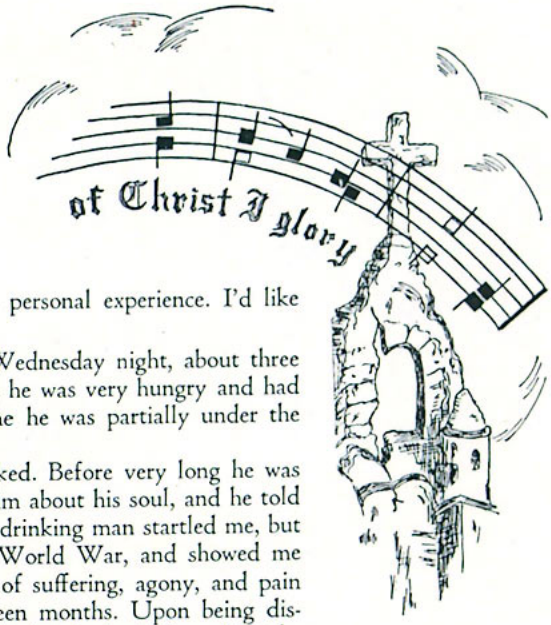
"Now we have four new members, and we are trusting God's promise for the conversion of these also.

Spanish Mission

"If you would visit us on Wednesday evening, you would find the children seated on small chairs around a low table, ready and eager for the class to begin. Our meetings are always opened with a season of prayer offered by the saved ones. Each week we study the life of some Old Testament character for memory work, and review those that we have already had. We weave in the lesson from God's Word, taking such topics as 'Temptation,' 'Satan trying to destroy Christ,' 'Satan trying to destroy the Christian,' etc. The children bring their Bibles and locate the Scripture as it is given, that they may see the truth.

"We are happy to report that the testimonies and prayers of these youngsters indicate that they are walking and talking with their Savior, and that they do have a missionary spirit which will, no doubt, bear fruit for eternity."

"Surely, we need to teach children the value of the Bible and the truths that lie in it, for today, as never before, Satan is attacking the Christian, especially as to the veracity of the Book."



Personal Evangelism "Arthur came in and reported an unusual personal experience. I'd like to have him repeat it to all of you."

"I work in a down-town restaurant. Last Wednesday night, about three o'clock, a man came in and asked for some coffee. He said that he was very hungry and had no friends to whom he could go for food or help. At the time he was partially under the influence of alcohol.

"I gave him something to eat, and led of the Spirit, I talked. Before very long he was sober enough so that I thought I could deal with him. I asked him about his soul, and he told me that he thought he was a Christian. Such a statement from a drinking man startled me, but I listened as he went on. He told me of his experience in the World War, and showed me numerous scars of wounds he had received. His story was one of suffering, agony, and pain almost unbearable. After the war he lay in a hospital for fifteen months. Upon being discharged from that institution, he was broken-spirited. Dejected, lonely, bruised and battle-scarred, seemingly without a friend in the world, he went out, and in a very short time began to drink. He confessed that the habit grew upon him so that from the first day he had known very few sober hours. His father had been dead for some time and his Christian mother had just recently passed on to glory. He showed me a letter she had written him shortly before she died, in which she plead with him to become a Christian and stop drinking.

" 'I think I am a Christian even if I am a drunkard,' he said, 'I've tried to quit. I haven't a friend in the world. What can I do?'

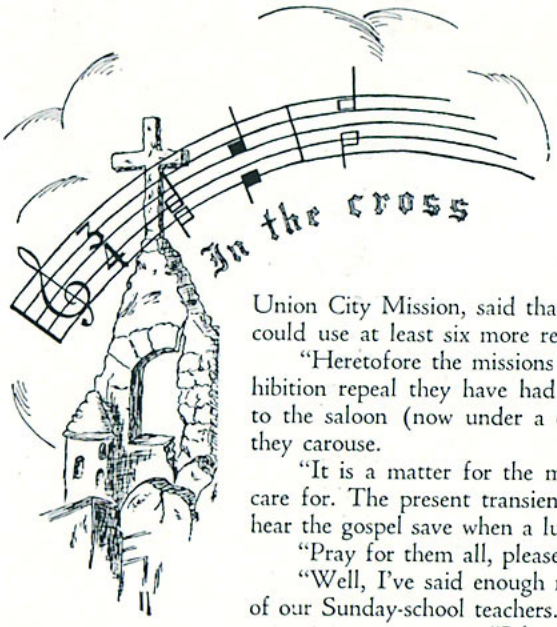
"I quoted Revelation 21:8, the verse that includes almost all kinds of sins. I also read Romans 3:23 to prove that we have all sinned. I told him he did have a friend in Jesus, the Friend of friends—the One 'that sticketh closer than a brother.' Then I turned to John 3:16, 17, 18, and 36 to show him that he must make a decision. He became very interested. We then went to Isaiah 1:18 where God says, '. . . though your sins be as scarlet, they shall be as white as snow . . . ' He saw there that regardless of his condition in sin, if he would accept the Lord Jesus, God would cleanse and forgive. By this time we were alone in the restaurant, so I locked the door and asked him to come into the back room. There we knelt in prayer. I prayed first. When I had finished, he broke into tears and sobbed out a simple confession of faith. Then and there he gave his heart to Christ. A positive acceptance was clearly evidenced. I gave him my Bible with several important passages marked in it, and he went on his way, 'A new creature in Christ'."

Downtown Missions
6 Missions
100 Workers
9 Weekly Services

"Contacts with the homeless men of the city grip our hearts. In this connection I have a plea to present. So often we hear of an outstanding conversion in men's missions, and surely those 'down-and-outers' do have remarkable changes of life through their acceptance of Christ. But I want to ask all of you to pray for the missions and for our groups who serve them. We participate in the services of missions, and now, as never before, we need your prayers and intercession before God.

"The missions are going back to their original purpose of caring for persons and homes affected by the liquor traffic. This means that the men of the bread-and-soup lines are going to have to go. Rev. Paul, of the

Daily Vacation Bible School Hand Work



Union City Mission, said that despite Communistic propaganda to the contrary, Minneapolis could use at least six more rescue missions.

"Heretofore the missions have had to deal mostly with men, but with the advent of prohibition repeal they have had to include the women also. Father and mother bring the baby to the saloon (now under a dignified name) and check him as they would a suitcase while they carouse.

"It is a matter for the most earnest prayer. The missions will have these needy ones to care for. The present transients will be sent by the government to camps, with no chance to hear the gospel save when a lumber-jack evangelist comes along.

"Pray for them all, please.

"Well, I've said enough now, and I see we have time for one more. Let's hear from one of our Sunday-school teachers. Edward."

Sunday-school Classes 30 Churches 80 Teachers

"I have been teaching a Sunday-school class of boys in an ultra-modernistic church in this city. I taught the book of Romans, which clearly and definitely sets forth man's sinful state, God's wondrous salvation, and the primary principles of the Christian life. Such truths as these were new to the boys, for they learn little of the Scriptures themselves.

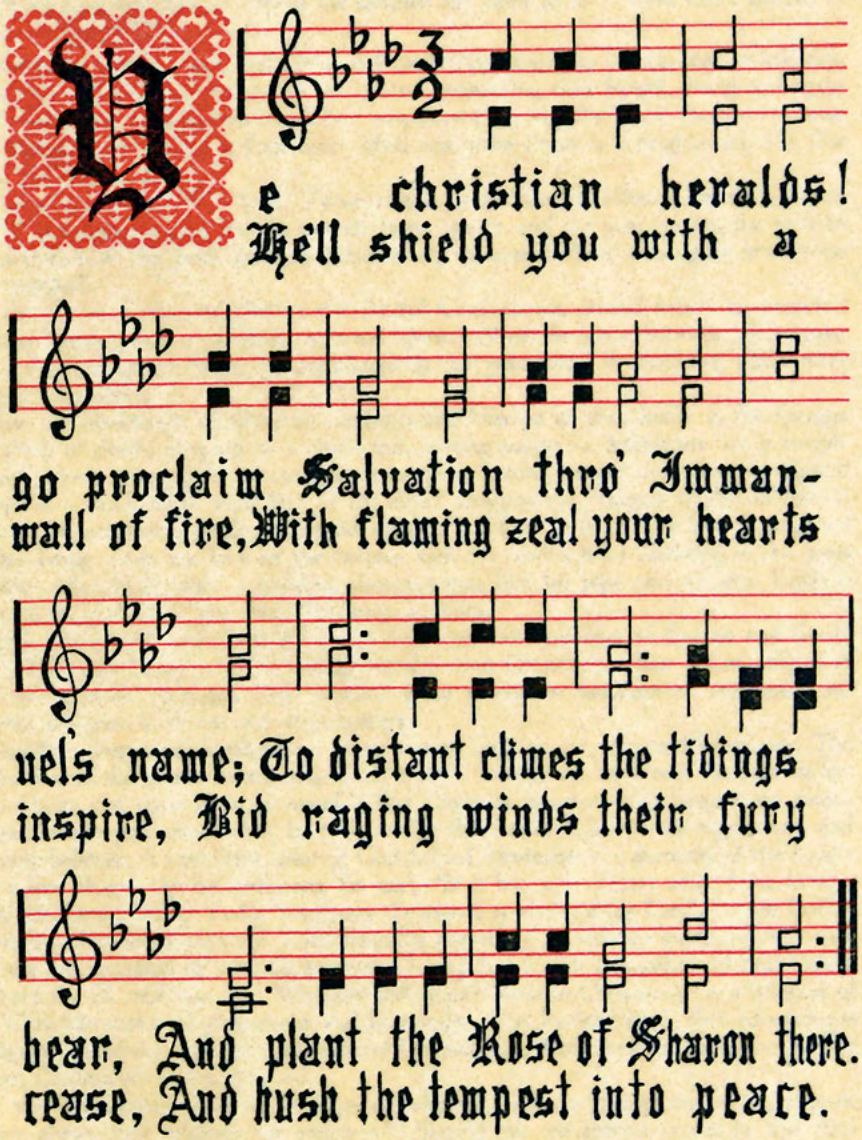
"One day a lad who seemed especially interested remained a little while after class and we started to talk. I pointed out to him the way of salvation as revealed in God's Word, and he accepted Christ as his Savior. He is not ashamed of his confession and makes it known to others that he has found joy and happiness in Christ.

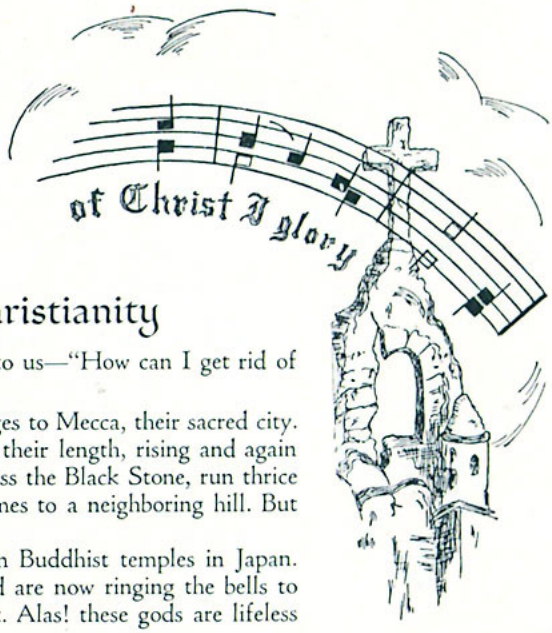
"But we aren't teaching in that church now. A few weeks later as we were leading the preliminary service, and one of the other Northwestern boys was speaking on the blood-atonement, the pastor of the church entered. He listened for a few moments to the message, then conferred quietly with the superintendent of the department, and after the classes were dismissed he courteously informed us that our services were no longer desired. Nevertheless, we are glad for the opportunity to proclaim the Word as it is, and say with Paul, 'for if I yet pleased men, I should not be the servant of Christ'."

Daily Vacation Bible Schools

"The warning bell has rung, but before we go I would like to have you be in prayer for the Daily Vacation Bible Schools for this summer. Requests for teachers are coming in. This is more important than many realize. It is the most far-reaching activity of the Practical Work Department. Last summer in the 321 Bible schools conducted, 8,913 boys and girls were enrolled, and many more were reached through the evening Bible classes and evangelistic services conducted in connection with the schools. Nine hundred and seventy-seven came to know Christ as their personal Savior. We have no fund upon which to depend for sending you out to the waiting harvest, and we need to be much in prayer that the Lord will open the hearts of Christian friends to provide the means for us.

"I feel we have had a blessed time this morning. Let us stand, and thank God for His bountiful kindness to us."


Ye christian heralds!
He'll shield you with a
go proclaim Salvation thro' Immanwall of fire, With flaming zeal your hearts
uel's name; To distant climes the tidings
inspire, Bid raging winds their fury
bear, And plant the Rose of Sharon there.
cease, And hush the tempest into peace.



Non-Christian Religions, Christianity

THROUGH countless ages the cry of the heathen has come to us—"How can I get rid of the burden of my sin?"

Mohammedans, year by year, make long and costly pilgrimages to Mecca, their sacred city. See them as they go, falling prostrate on the ground, measuring their length, rising and again falling until they reach their destination. There they reverently kiss the Black Stone, run thrice around the Kaaba, walk around it four times, then run seven times to a neighboring hill. But all is vanity and emptiness.

Hark! what are those bells I hear? Those strains come from Buddhist temples in Japan. Thousands of worshippers have bought prayers from priests, and are now ringing the bells to attract the attention of the gods, who are either asleep or absent. Alas! these gods are lifeless and cannot respond.

Cross the sea to China and picture the dutiful Confucianist, bowed before an ancestral tablet, burning paper prayers to their departed spirits. Note the great number of beggars. Devotion to ancestral graves keeps the population in one place until it overflows, while other fertile fields are neglected.

Visualize the multitudes of diseased, sin-burdened Hindus as they bathe in the Ganges River. See them at death, clinging to a cow's tail, seeking salvation. Hinduism has a temple named "Lust" where young girls are married to its gods. Prostitution in the name of religion!

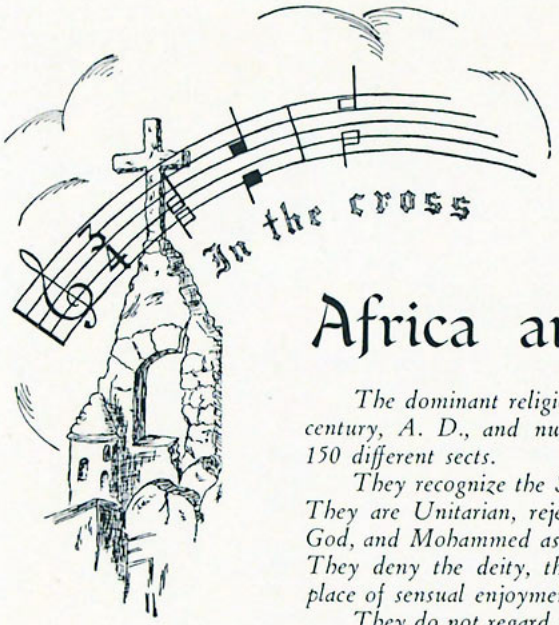
Do you, as a child, recall your fear of the dark? Imagine the Animist in slavish fear of spirits in every object, living or dead. Attend with us a chief's funeral. The hole is dug and several of his living wives are laid on the bottom with the chief's head reclining in the arms of his favorite wife. At his feet, a kneeling slave presents him his pipe and tobacco. Earth is thrown over living and dead, and thus they enter eternity.

Complete this picture with that of the deceived Romanist millions of Europe and South America. Because they know not the message of the risen Christ, they bow before effigies of the Savior on the cross, and pay with sacrifice, great prices for indulgences, penances, and assurance that someone is almost out of purgatory.

The hopeless despair of heathendom gives way to light as we turn to Christianity. The Christian has found the answer to the anguished sinner's wail in God's Word, "Believe on the Lord Jesus Christ and thou shalt be saved." The Christian is assured of forgiveness, power over sin, and future perfection when he will be like the Savior. Christianity regenerates and ennobles every believer. A coal-black saint of God helped administer the elements of the Lord's Supper in a fine church. In his testimony he said, "It is but a few years since I ate human flesh and drank human blood. Today I minister the sacred symbols of my Lord's broken body."

Christianity dignifies human life. Turn from the distress of all heathen lands and visit with me one of the fine hospitals of our country where loving hands seek to soothe and heal broken bodies, restore the ill, and save life. Why the difference? Because Christianity is a religion of love. The Christian seeks enlightenment and knowledge. The Puritan ideal, that education is next to religion, has always been characteristic of Christianity. While heathen lands are steeped in ignorance, Christianity moves forward.

After this brief contrast of the fruitage of religions, will any reader say of the pagans, "Leave them alone; their religions are sufficient"? Should not our earnest prayer be that their lives too might come into the light of Christianity?



Africa and Mohammedanism

The dominant religion of Africa is Mohammedanism, originating in the seventh century, A. D., and numbering today 52,000,000 African followers, divided into 150 different sects.

They recognize the Shiek el Islam of Turkey as the royal head of their religion. They are Unitarian, rejecting the Son and Holy Spirit and worshipping Allah as God, and Mohammed as His prophet. Anyone accepting Christ becomes an idolater. They deny the deity, the atonement, and crucifixion of Christ. Their heaven is a place of sensual enjoyment, exclusively for Mohammedans.

They do not regard sin seriously, nor see the need of salvation from sin. Feasting, fasting, and circumcision are included in their observances. Polygamy, divorce, slavery, religious intolerance, seclusion, and degradation of women are endorsed and perpetuated by their sacred writings, the Koran.

The Transformation of Buba

WHAT can one do when one's heart is as black as can be, and one wishes to be made white?" This was the startling question which Buba, a Mohammedan man, asked a missionary who was traveling through a market place in Nigeria. The missionary proceeded to make the way of salvation just as clear as his limited vocabulary would allow. Thereupon Buba declared his intention to follow the Lord Jesus.

Several visits were made to the home of this anxious inquirer, and Buba proved his sincerity by casting aside the Mohammedan rituals to which he had for years been bound. He broke the fasting during the great fast month and partook of food openly in the market place. But far more important was his refusal to say "Salla," or the Mohammedan prayers, and his determination to pray to God in the name of the Lord Jesus. But, alas! no mallam, or priest, will allow his subjects to so easily turn from the Mohammedan faith. When one of the mallams heard that Buba had discontinued "Salla," he immediately sought to know the reason, and, therefore, he went directly to Buba for information. The mallam first searched Buba's pockets for the rosary but did not find it. "Have you forgotten or lost it?" asked the Mallam.

"I have neither forgotten nor lost it," came the reply.

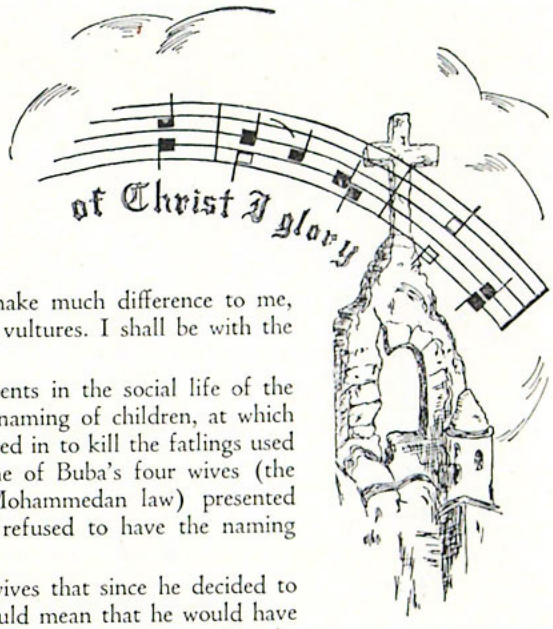
"Where then is it?" was the next question.

Very candidly Buba answered, "I threw it away. I have stopped 'Salla'."

The mallam told Buba to immediately purchase a new one, but the request remained unheeded.

Later the mallams sent out a warning that they would not bury a person who refused to say "Salla," and painted vivid pictures of hyenas and vultures making short work of a dead man. Buba remained calm and resolute. His answer to all this was one of faith, for in speaking to the Christians, he said, "You are my friends. If you do not wish to

Worshipping toward Mecca



A Native Christian

bury me, it will not make much difference to me, for I will not feel the vultures. I shall be with the Lord."

One of the great events in the social life of the Mohammedans is the naming of children, at which time the mallam is called in to kill the fatlings used in the feast. When one of Buba's four wives (the number allowed by Mohammedan law) presented him with a child, he refused to have the naming ceremony.

Buba has told his wives that since he decided to follow the Lord, it would mean that he would have to put away three of them. In answer to this, the only request of the women was that they be brought back safely to their people.

Only the workings of the Holy Spirit can effect such a change as was wrought in this man's life, but the fervent prayers of righteous men will avail much in keeping this man "steadfast, unmovable, always abounding in the work of the Lord"!

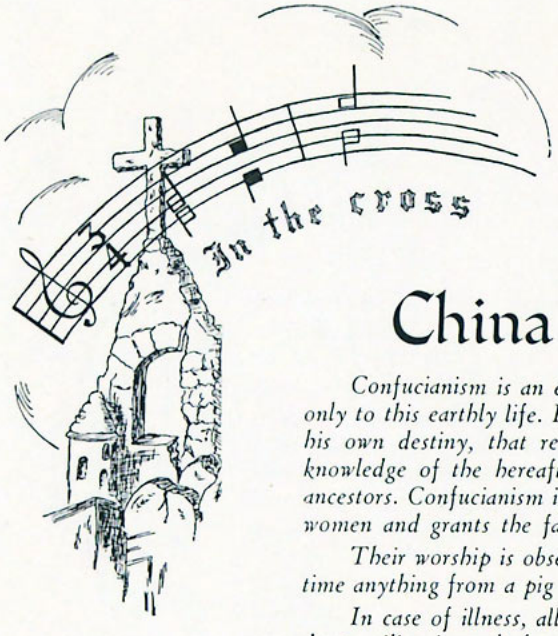
Northwestern graduates laboring in Africa are: Mr. and Mrs. L. Buyse (Daphne Thompson, '20); Martha Hiebert, '28; Lydia, '30, and Eva, '29, Jantz; Mr. and Mrs. William Jantz (Fannie Redger, '27); Dr. Glenn Tuttle, ex'28; Mr. ('30) and Mrs. Charles Whitaker (Margaret Hendrickson, '29), of Congo Belge; Mrs. Margaret Camp, '22, and Caroline Campbell, '24, of French West Africa; *Theresa Gustafson, ex'24, West Congo; Mr. and Mrs. Frank Shortridge, ex'30; Signe N. Johnson, '24; Maynard Caneday ,'26; and Martha Lundbeck, '31, of North Africa; Mr. ('25) and Mrs. Victor Nelson, of North Rhodesia; Mr. ('20) and Mrs. Ferdinand Roseneau (Ina Benedict, ex'19), of French Equatorial Africa.

AFRICA—once a land of mystery, superstition and fear, clothed in dense darkness, and a seemingly impenetrable veil, yet withal, a land of tremendous opportunity, romantic appeal, and to the Christian, crying need. It has wooed adventurous pioneer spirits by its commercial appeal or sporting proclivities; men have risked lives and fortune to know something of this great continent. Shall we, called of God, as representatives of a great Sovereign, be one whit behind them?

What a challenge for sturdy, adventurous young men and women who have placed all on the altar for God! Opportunity may knock but once at your heart's door through the Savior's appeal. Will you turn aside to the easier course, or will you answer the challenge for the bigger, better privilege of taking the name of Christ where it has not yet been heard?

—JOHN J. TROUT, *Secretary,*
Sudan Interior Mission.

Worshipping at Mecca



China and Confucianism

Confucianism is an ethical cult having 300,000,000 adherents. Its teachings relate only to this earthly life. It teaches that all men are born good, that man must master his own destiny, that rewards and punishments are received in this life, and that knowledge of the hereafter is impossible. Great emphasis is placed on devotion to ancestors. Confucianism ignores God, exalts man, teaches salvation by merit, degrades women and grants the father tyrannical authority over his family.

Their worship is observed on the first and fifteenth days of every month, at which time anything from a pig to a roll of silk is offered.

In case of illness, all manner of raid is made upon the patient. Instead of quiet, deep wailing is made from fear of death. After death, the people seek to call the soul back. Paper money is scattered on the way to the grave to detract the spirits from following the corpse.

Pastor Hsi

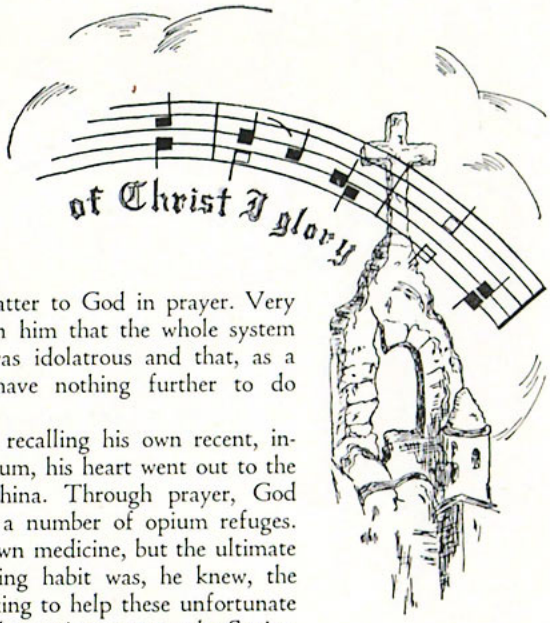
ONE of the tenderest and most gripping of all Christian biographies is that of Pastor Hsi as recorded by Mrs. Howard Taylor.

Hsi was a wealthy man and a brilliant Confucianist scholar. A serious illness overtook him, and he turned to the opium pipe for relief. He soon realized the truth of the saying, "It is not the man that eats the opium, but the opium that eats the man." Studies, business, care of property, pursuit of profession—all alike were forgotten. He lived but to smoke opium. The inevitable result followed. He became a complete wreck, and for a whole year and a half never left his couch. During lucid intervals between the intoxication of the poison, he was plunged into depths of misery, remorse, and despair. At times he struggled to conquer the craving that was killing him, but in vain. Relentless as a vulture, the vice, to which he had yeilded, now had him in its grip.

But God brought the unexpected to pass, and he went to live in the home of the missionary, David Hill. The godly life of this man made a profound impression on the heart-hungry, disappointed, sin-bound Confusianist. Mr. Hill said little, but prayed much. Hsi began to pour over his New Testament for hours at a time. Gradually it dawned upon his soul that the wonderful suffering Christ of the Bible had something personally to do with him, with his sorrow, sin, and need. The very presence of God overshadowed him. Then suddenly, as he himself records, the Holy Spirit influenced his soul, and with tears that wouldn't cease, he bowed and yielded himself unreservedly to the world's Redeemer, his Saviour and his God.

Hsi's first love for his new-found Savior was a deep one; yet, in those early days, he was but a babe in spiritual things. For a considerable length of time following his conversion he continued to keep in his front hall a tablet in which was supposed to be one of the three spirits of his first wife. The thought had never occurred to him, that to keep the tablet which he had ceased to worship was to compromise with evil. One morning he beheld the almost sacred object lying, face downward upon the ground, the base having been gnawed away by rats. He restored it to its accustomed place. A few days later there was a recurrence of this incident. Deeply per-

Burning Paper Prayers



Gladys Lindholm

plexed, he took the matter to God in prayer. Very clearly it dawned upon him that the whole system of ancestor worship was idolatrous and that, as a Christian, he could have nothing further to do with it.

As a man of God, recalling his own recent, insatiable craving for opium, his heart went out to the opium sufferers of China. Through prayer, God used him to open up a number of opium refuges. He compounded his own medicine, but the ultimate cure from this enslaving habit was, he knew, the power of God. In seeking to help these unfortunate victims, he was enabled to point many to the Savior.

Only the judgment seat of Christ will reveal the thousands of souls brought to the Savior through this one devoted Confucianist convert.

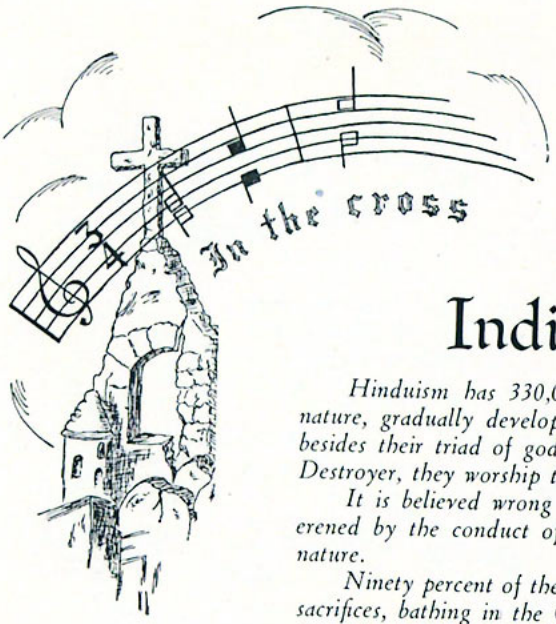
Nine graduates of our school have obeyed the Divine command and are winning souls for Christ in China: Susanna Anderson, '18, Shantung, China; Irma Day, '24, Clara Nelson, '17, Jennie Wedicson, '20, and *Alice Brethorst, '04, of Shanghai, China; Ruth Campbell, '26, Kwei, China; *Gladys Lindholm, '25, Kweichow, China; Mr. ('26) and Mrs. Paul Lindholm (Clara Malbon, '27), of Soochow, China; Victor Christianson, '31, of Shanghai, China.

AMID the lawless condition as well as the spiritual darkness so prevalent in China, there is cause for the angels in heaven to rejoice. Miss Jennie Wedicson, who has just returned to the field, sounds a note of praise as she records that many heathen have confessed their faith in Christ during the past year. In spite of trials and persecutions, the Christians remain true to their Lord, while others, especially the common people, manifest an earnestness in their desire to know the Savior.

THE missionary task in China grows ever harder, not easier. Added to the old opposing forces of idolatry and superstition are new forces—cruel militarism, bloody banditry, unconscionable communism, and a flood of demoralizing evils from the West. The missionaries today face tremendous odds. They are beset by difficulties and dangers. But the Gospel is finding open doors and hungry hearts amidst the prevailing disorders and suffering. The largest mission in China reports a year of aggressive advance, new areas entered, more stations opened, and some 7,000 baptisms among Chinese, Tribespeople, Tibetans, and Moslems. The conflict is fierce, but the fruit is precious, and the reward is sweet. Who else will share —by going, giving, praying?

REV. ROBERT HALL GLOVER, M.D., F.R.G.S.
Home Director for North America,
China Inland Mission.

Ancestral Worship



India and Hinduism

Hinduism has 330,000,000 gods. From the early worship of deified powers of nature, gradually developed the idea of one supreme being, called Brahm. Today, besides their triad of gods, Brahm the Creator, Vishnu the Preserver, and Siva the Destroyer, they worship trees, stones, cows, and various other objects.

It is believed wrong to call a man a sinner. The act of this life is wholly governed by the conduct of his past state; therefore, man must sin according to his nature.

Ninety percent of their worship results from fear. Worshipping the gods, offering sacrifices, bathing in the Ganges River, or clasping a piece of cow's tail at death are the only means of securing salvation.

Their passions, which cause corruption, are subdued by ceasing from all labor or by giving themselves to self-inflicted torture.

Heaven is attained through merit. Peace comes only by absorption into deity.

A Hindu Maiden for Christ

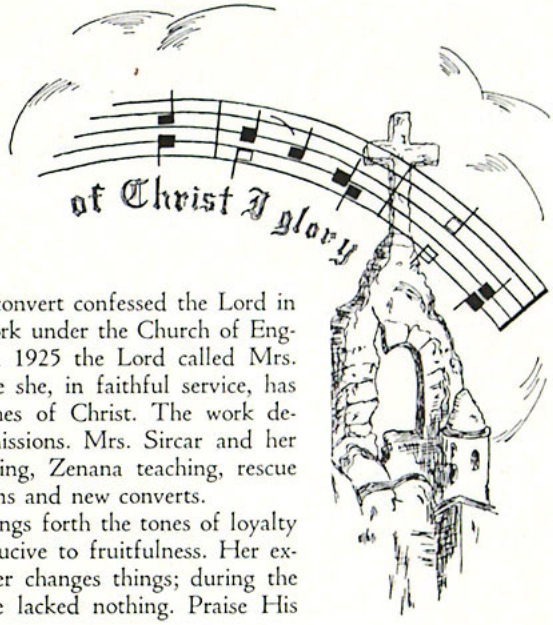
FROM a Hindu home in Bengal, God chose a young girl, now Mrs. Sircar, to glorify His name. Her family is well known, and can be traced back over a thousand years. A caste pride has been inculcated in the hearts of the children, and the acknowledged pedigree of each is: A Hindu of the Hindus.

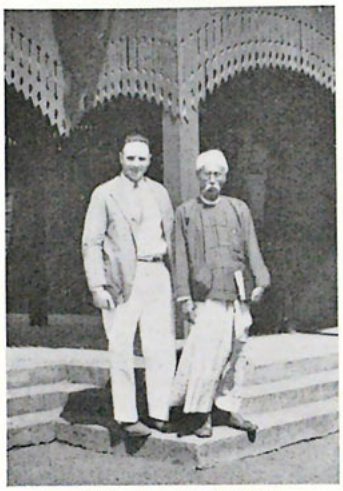
The young girl was the spoiled child of her father and grandmother. At the age of eleven, she was given in marriage. (There are two parts to a Hindu marriage: First, the girl spends a week with her husband's people in order to become acquainted with them; then returns home; the real wedding ceremony takes place later, at the age of fourteen or fifteen.) When this child went to her husband's home, she so shocked his people by her tomboy habits that she was sent home, never to see them again.

Anxious that her child should be taken back, the mother engaged a missionary to teach her daughter English and needlework, that she might be a refined Indian girl. The instruction included the story of Jesus. For the first six months the girl failed to be interested. Gradually the love and patience of the missionary created within the child a desire to read the Bible. One day, at the age of twelve, in her own room, she read the account of the Lord according to Luke. When she read the description of Christ on the cross and came to the words, "Father, forgive them for they know not what they do," her girlish heart was moved. She saw, first *His* glory and then *her* sin. There on her knees, before an open Bible, she surrendered her heart to Him Who had died on the cross for her.

To a Hindu, this decision means sacrifice of home, loved ones, and position. In gratitude to Christ, this young girl gave up all and went to the Mission home. Her experience was not without pain, for she says, "How homesick I was; I longed to go back to my loving home. Yet, when I thought of what He had done for me in giving up heavenly joy and His Father's presence, and in coming down to this world, peace and joy in Him filled my heart."

Putting the Mark of His God on His Hand





Mr. Joseph Smith and U Po Kah

Very soon this young convert confessed the Lord in baptism and started to work under the Church of England Zenana Mission. In 1925 the Lord called Mrs. Sircar to Sahihganj where she, in faithful service, has been proclaiming the riches of Christ. The work developed into five little missions. Mrs. Sircar and her helpers do village preaching, Zenana teaching, rescue work, and care for orphans and new converts.

Today her testimony rings forth the tones of loyalty and faith which are conducive to fruitfulness. Her experience has been, "Prayer changes things; during the past eight years, we have lacked nothing. Praise His name!"

Our graduates are winning souls for Christ in far-away India. Pray for them: Mr. and Mrs. Jonas Alquist (Judith Swanson, '06), Mr. ('26) and Mrs. William Cook (Jennie Siemens, '26), of Assam; Mr. and Mrs. J. N. Gustafson, '16, Olga Johnson, '15, of West Khandesh; *Mary Laughlin, '24, of Orissa; *Mr. ('26) and Mrs. Joseph Smith, Burma; Mary C. Wall, '12, Mr. ('32) and Mrs. Anderson (Isabelle Barnett, '32), of Deccan, India.

NO JOY exceeds the joy of a sincere missionary who is privileged after years of labor to witness the work of the Holy Spirit in the hearts and lives of those to whom he has been sent. Mr. Joseph Smith, who at the present time is home on furlough, tells with enthusiasm the facts concerning U Po Kah, a native Christian of Burma.

U Po Kah, after hearing the gospel, was converted from Buddhism and today he is the only member of his family who has turned from Buddha to serve the true and living God. Although he has reached the age of seventy, he is alert and active and always ready to give a reason for the faith that is in him. He is the pastor of a Burmese Christian church which has a membership of one hundred and eighty natives. He is highly esteemed throughout Burma, and is mightily used of the Lord to bring men and women to the Savior.

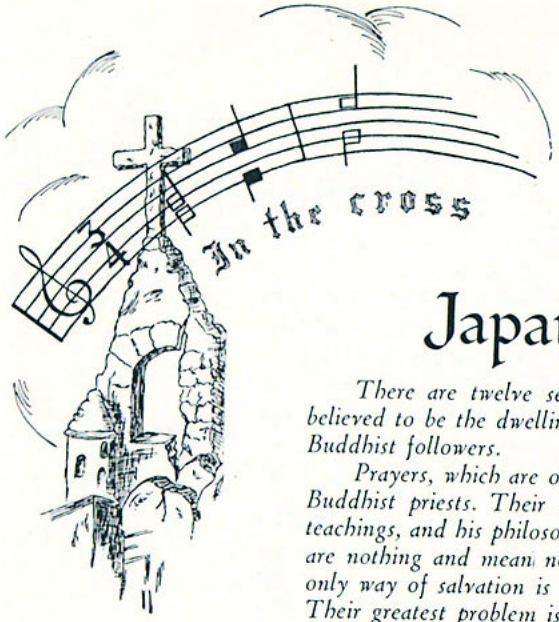
LET us visualize India with its vast population, stretching out her hand for help, a multitude equaled to the combined population of North America, South America, and Africa. Look at them worshipping Monkeys, Snakes, and dying in the dark.

India is the neediest field in the world. There are 200,000,000 there who have never heard Christ's name, and there are 25,000 dying every day. Look at the stream of precious souls pouring over Niagara, down to the abyss below. Christ appeals for them.

In America preachers are striving for churches with 200 people; in India, missionaries get fields with 200,000 people. America has over 100,000 preachers, while India, with three times as many people, has only 3,000 preachers.

Christ is coming soon, then the judgment seat. What solemn censure and loss to those who did not obey Him, and what glorious rewards to the faithful.—Mr. Davidson, founder India Mission.

Ganesa, the Elephant God



Japan and Buddhism

There are twelve sects of Buddhism in Japan, and 71,750 Buddhist temples, believed to be the dwelling places of spirits, 181,000 Buddhist priests and 51,511,000 Buddhist followers.

Prayers, which are offered on prayer wheels turned by hand, are purchased from Buddhist priests. Their only sacred book consists of Buddha's sermons, his moral teachings, and his philosophy. It teaches them that God, man, life, death, and eternity are nothing and mean nothing. God has left the universe and now law reigns. The only way of salvation is by inward culture, good behavior, and right belief.
Their greatest problem is not "What shall I do to be saved?" but "What shall I do to be extinguished?" Freedom from sin comes by being entirely lost in meditative contemplation, and becoming absorbed into Buddha in Nirvana, which is their heaven.

A Sin-Burdened Buddhist Set Free

IN A CERTAIN temple in Kanazawa, Japan, some thirty-nine years ago, a dying mother requested that her newborn son, Masuzaki San, should be dedicated to the temple. Accordingly, at the age of seven, the child began to study the Buddhist scripture. As these held no significance or interest for him, he later turned his attention to literature and design.

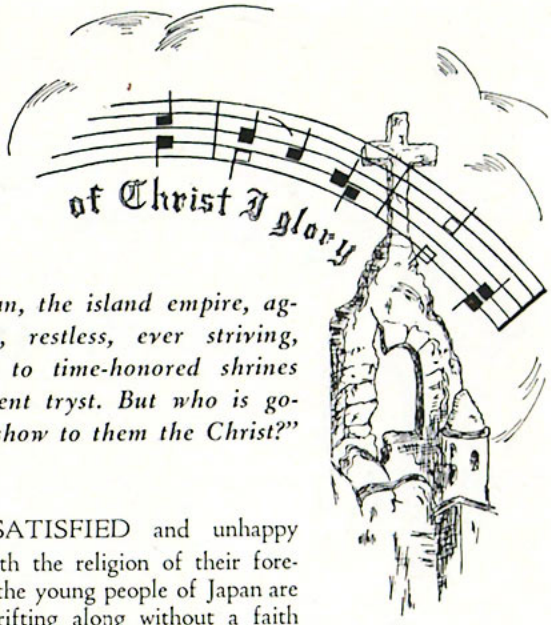
Early in life, Masuzaki San was assailed by skepticism and confronted by the profound problem, "What is life?" He turned first to philosophy to discover the way of life more fully, but he found no peace nor provision for his spirit. He next turned to religion, and read every religious book he could get except those on Christianity, a religion he had early been taught to despise. To a Japanese, Christianity was the lowest and most superstitious of faiths, a pure invention of devils. He next sought the truth from the famous priests in and around Kanazawa but found no light. In desperation, he decided to solve the riddle of the universe by death.

The first three attempts to end his life resulted in failure, and the fourth time God intervened. On his way to the railroad tracks where he planned to cast himself in front of a train, Masuzaki San met a group of missionaries who were holding a service. He was disgusted to behold such a sight on his way to a pure death. He said to himself, "They are preaching a demon religion." As he started to run away, a single sentence thrust itself upon his tortured conscience: "Come unto Me, all ye that labor and are heavy laden and I will give you rest." He thought, "I am heavy laden and suffer and struggle. Demon religion or whatever it is, I will go and listen to it, if it will take away my heavy burden." Hastening back and throwing himself before the preacher, he begged, "Please save me. I am tired of life—crushed with a load which I cannot carry." The preacher led him into his private room and pointed him to the Savior, Who alone could save him from his sins.

Buddha

Soon after his conversion, he enrolled in a Christian training school, after which he entered service for his Lord. If you should visit Hinokawa today, you would see it transformed as a result of the labors of Masuzaki San. Today he is faithfully serving his Lord and Master by carrying the gospel message to needy fields throughout Japan.

To this needy, densely-populated country, Ann Kludt, '22, of Osaka Shi, has gone forth from our school to tell of a Savior's love.



An Old Boatman

"Japan, the island empire, aggressive, restless, ever striving, bowing to time-honored shrines of ancient tryst. But who is going to show to them the Christ?"

DISSATISFIED and unhappy with the religion of their forefathers, the young people of Japan are today drifting along without a faith or without hope for the future. To Mr. Keizo Shimura, as to many other young people, the non-Christian religion, Buddhism, meant nothing. When he was but twenty years old Shimura entered an English Bible class at Osaka. As a result of the teaching he received here, Mr. Shimura realized, as he himself relates, that he had been wandering in the midst of darkness. He knew that his life was sinful and insecure without a Savior. Thus he went to Christ for cleansing, there finding the light, comfort, and joy that his heart had sought. His testimony in regard to his transformation was expressed by the words, "What a wonderful change has been wrought since Jesus came into my heart."

Mr. Shimura is a successful business man and through all the trials and temptations of his business, he finds a sufficient strength in his Redeemer.

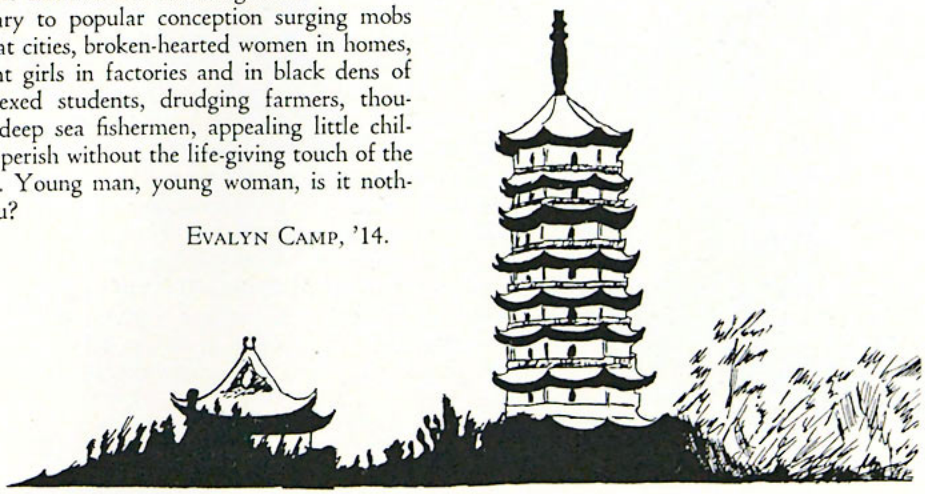
Shortly after his conversion, Mr. Shimura expressed his desire to live for Christ throughout his life and to do his part in bringing others to the fountain of Life. Those who know him say he is steadfast in his purpose, for he is active and dependable in the service of the Lord. His spirituality makes him an influential worker among the men.

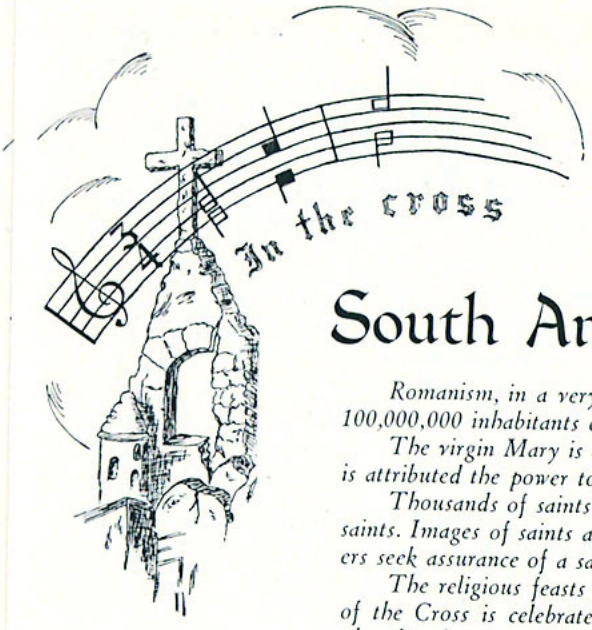
That Mr. Shimura has a vision of the need of Japan is clearly seen in his own words when he says, "Each year the population of Japan increases about one million. I do not worry about the rapid increase of our population for I am not a food commissioner, but the thing that seriously concerns me is the fact that these million souls are destined to wither unless Christian work penetrates their souls."

JAPAN'S startling progress has deceived many into thinking that her people have had an adequate opportunity to hear the Gospel. They have not. Less than one-half of one per cent of Japan's people have declared their faith in Christ. This is a rebuke to every man and woman who knows His redeeming love.

Contrary to popular conception surging mobs in the great cities, broken-hearted women in homes, despondent girls in factories and in black dens of sin, perplexed students, drudging farmers, thousands of deep sea fishermen, appealing little children—all perish without the life-giving touch of the Redeemer. Young man, young woman, is it nothing to you?

EVALYN CAMP, '14.





South America and Romanism

Romanism, in a very paganized form, governs the religious life of approximately 100,000,000 inhabitants of South America.

The virgin Mary is considered the mother of God, and man's intercessor. To her is attributed the power to save souls.

Thousands of saints are worshipped as gods, and there are 365 days dedicated to saints. Images of saints are placed in tiny mud houses along public highways. Travelers seek assurance of a safe journey by placing a lighted candle in these houses.

The religious feasts are usually given over to drinking and carousing. The feast of the Cross is celebrated the first week in May. Gorgeously decorated crosses are placed in booths, which are erected on street corners and in private yards. Men gather to drink, carouse, and play and sing licentious songs.

Although there is this outward show of merriment, the people in reality are living in slavish fear of the priests who, they believe, have complete control over their destiny. And the future of these people is hopeless, for South America has a Cross without a Christ.

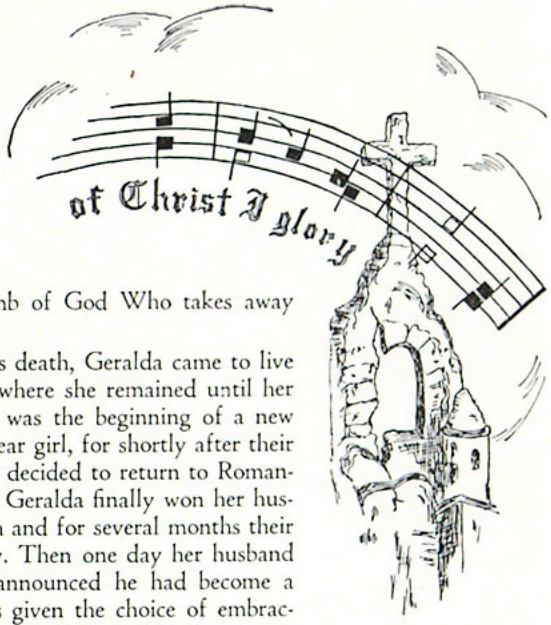
Tried by Fire

IN CARUPANO, Venezuela, a half-starved and poorly clad figure might have been seen shuffling her way down the street. Hearing the strains of sweet, unfamiliar music, she turned her steps in the direction from which the music seemed to come. She presently found herself in the mission chapel, a place that was unfamiliar to her. Slipping into a seat at the rear of the room, Geralda listened for the first time to beautiful gospel hymns and a message from God's Word.

After the service, Geralda returned to her sordid dwelling. Besides a sick mother, various household duties claimed her time and attention. There was corn to be pounded for arepas (corn biscuit). Clothes had to be washed in large wooden troughs. They were then beaten against the rocks to a satisfying whiteness, and dried in the sun. Her week-days were filled with home activities, but on Sundays she was present at the chapel. Eagerly she drank in that strange new doctrine which was so different from anything she had ever heard before. After some weeks, Geralda responded to the Spirit's pleading, and the repentance of one more sinner caused joy in heaven. She obtained a New Testament, which she eagerly read whenever she had an opportunity. Geralda's mother and friends did not favor this change in her life but their jeers and threats did not prevent her faith in her Lord and His Word from growing.

A Roman Worshiper

One day Geralda was summoned to her mother's room and informed she was to be given in common law marriage to a wealthy man. The mother hoped to relieve her financial burden by this arrangement. To this fifteen-year-old girl, so recently saved, the plan was diabolical and terrifying. But surely God would not fail her at this crucial hour; nor did He! In a very short time Geralda's mother died. She passed into a lost eternity, despite the efforts of Geralda and several missionaries to



point her to the Lamb of God Who takes away the sin of the world.

After her mother's death, Geralda came to live in the mission home where she remained until her marriage. This event was the beginning of a new testing time for the dear girl, for shortly after their marriage the husband decided to return to Romanism. By her firmness, Geralda finally won her husband back to the faith and for several months their home was very happy. Then one day her husband returned home and announced he had become a Spiritist. Geralda was given the choice of embracing the same doctrine or being left alone to support herself and two babies. To the frail young wife and mother, the test seemed fiery indeed; but her faith, so often tested, had become unmovable. Her husband might forsake her, but her God, never! To this day, her life is a living epistle of the saving and keeping power of Jesus Christ.

"That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake."

*The Northwestern Bible School is represented in South America by twelve missionaries: *Esther Carlson, ex'29, *Lydia Jacobson, '10, *Mrs. J. Carder, ex'23, *Mr. ('20) and Mrs. Elmer Lange, and Sylvia Cushing, '32, of Venezuela; Mr. ('28) and Mrs. ('29) Cornelius Klaassen, William Schillingsberg, '30, and Florence Wright, '32, of Colombia; Mr. Ralph Blackhall, '27, of Ecuador.*

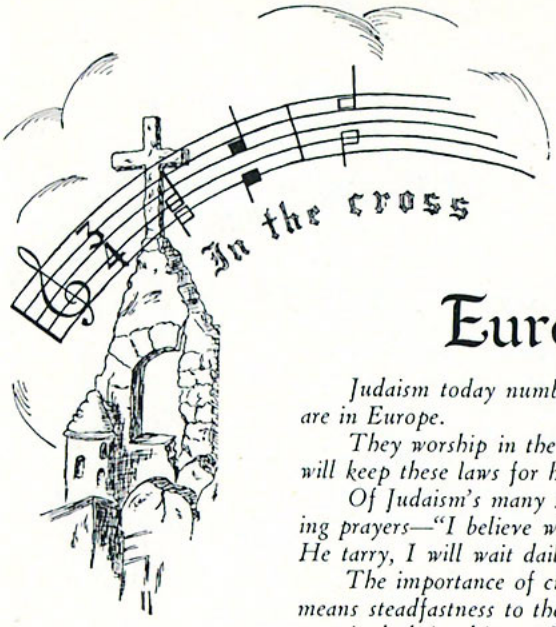
Missionaries of Northwestern working in other fields are: Mr. ('28) and Mrs. ('27) J. Erickson, Manitoba, Canada; Mr. and Mrs. ('27) L. Erickson, Saskatchewan, Canada; Alrick Olson, '24, Canada; and Jacques Blocher, '30, Paris, France.

Any one desiring the complete address of any of our missionaries may receive the same by writing to Mr. S. E. Robb at the Northwestern Bible School.

**Furlough*

FROM the "Neglected Continent" we receive words which not only encourage but also challenge us. Miss Sylvia Cushing, who has just recently gone forth to this harvest field, writes: "We toil on day after day but the people are apparently unmoved. I ever have to remind myself that this crop at Upata has just been planted. The oldest of our believers are only two years old. These poor believers can scarcely conceive of an entire family being saved. Many of them are the only ones in their family who believe. Our cook is one of these. She truly is a wonderful Christian and uses every opportunity to read the Word of God and to memorize it. She has several brothers and sisters who are not saved, and her constant prayer is that a Gospel messenger may be sent to them."

A Roman Worshipper



Europe and the Jew

Judaism today numbers approximately 15,000,000 members, of whom two-thirds are in Europe.

They worship in the synagogues where the Mosaic laws are read. A devout Jew will keep these laws for his own good rather than from fear.

Of Judaism's many sacred creeds, one is always recited at the close of the morning prayers—"I believe with perfect faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming."

The importance of circumcision and priestly blessings is stressed. To a Jew, faith means steadfastness to the law, loyalty to his people and God. As a reward, they are promised their ultimate Messianic redemption.

The Love that Superceded

A JEWISH maiden, member of an orthodox family, horrified her mother by announcing her engagement to a Christian. After several years of restricted courtship, her heart was broken by the knowledge of her lover's unfaithfulness.

As an aid to forgetfulness, she was sent to Melbourne. A Christian lady noted her sad, troubled countenance and asked, "Are you in trouble?"

"Well, yes, I was thinking that life is not worth living."

"Indeed," said the lady, "I think it is, for I have a Friend who comforts me in all my troubles. He is my constant Companion. I will introduce you to Him through a Book."

The Jewess opened the Book, a New Testament, to the first chapter of Matthew. Immediately the story gripped her, and when she came to this verse, "Thou shalt call His name Jesus, for He shall save His people from their sins," she asked, "Is this her Friend?" She gasped, for *that* was the Name that was never allowed to defile Jewish lips! She read on, "Blessed are they that mourn for they shall be comforted." As she read how He cleansed the leper, her heart loved Him. When she read of the plot against Him, she explained, "I will hate my people if they do Him an injustice."

When she read of the crucifixion, she went to the lady in dismay, "Your Christ is a dead Christ."

"Read on," was the reply.

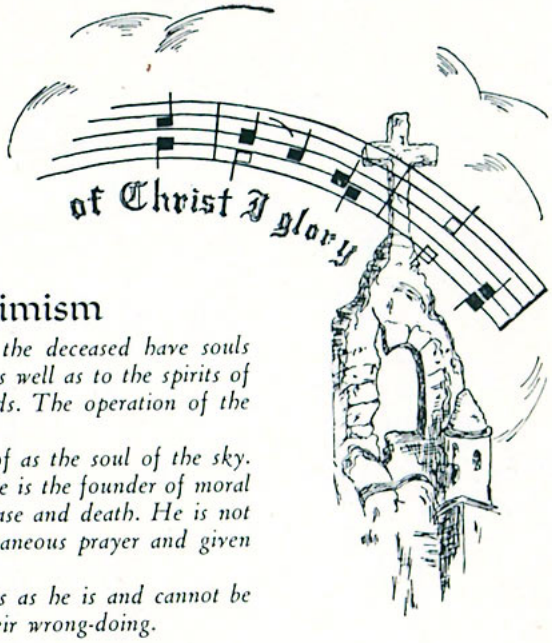
She obeyed. As the truth of the resurrection dawned on her, she knelt, raised her hands to heaven and said, "O God, I accept Jesus as my Messiah." She arose from her knees, a saved and happy Jewess.

The Hebrew Massacre—Rescuing the Scroll

NEARLY nineteen centuries ago the great Jewish apostle Paul entered Europe to preach the gospel of grace to lost Gentiles, our ancestors. Now, at the end of the Christian era, the Jews of Europe, long neglected and still outcasts and in darkness and ignominy, look around to see if in Christendom there be any light or sympathy for them in the midst of their suffering.

Young men and women whom Christ has saved from sin and filled with joy, is there in your hearts any love, any pity, for these benighted brethren of your Lord? If so, heed His call.

THOMAS M. CHALMERS, *Director,*
New York Jewish Mission.



Islands of the Sea and Animism

The Animist believes that men, animals, plants, and the deceased have souls which demand worship. Offerings are given to these souls, as well as to the spirits of earth and sky. Their individual souls are recognized as gods. The operation of the universe is carried on by the influence of spirits.

The Heaven or High-god, as he is called, is thought of as the soul of the sky. He is eternal and omniscient and never abuses his power. He is the founder of moral laws, rewarding the good and punishing the wicked by disease and death. He is not worshipped in temples or by images but addressed in spontaneous prayer and given offerings of firstfruits.

The Animist knows nothing of man's free will; man is as he is and cannot be changed. Sin is caused by the anger of the gods against their wrong-doing.

The First Communion Service at Aniwa

JOHN G. PATON, pioneer missionary to Aniwa, one of the South Sea Islands, relates this touching incident of the first communion service, three years after his arrival there:

In the examination only twelve natives of that heathen world gave evidence of a personal experience of salvation and a desire to follow Jesus. After prayer and careful instruction, at their own urgent request, they were solemnly dedicated in prayer to be baptized. Beginning with the old chief, the twelve came forward and Paton baptized them. Prayer followed, and in the name of the Holy Trinity, the Church of Christ of Aniwa was formally constituted. After further instruction concerning the Holy Institution and a prayer of thanksgiving and consecration, the Lord's Supper was administered—the first time since the island of Aniwa had been heaved out of its coral depths! A new communion service, given by the South Melbourne Church, was used. Paton says, "As I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive and partake of the emblems and seal of the Redeemer's love, I had a foretaste of the joy I will experience when I look on the glorified face of Jesus Himself."

Paton had the joy of seeing all of this cannibal island turn to Christ.

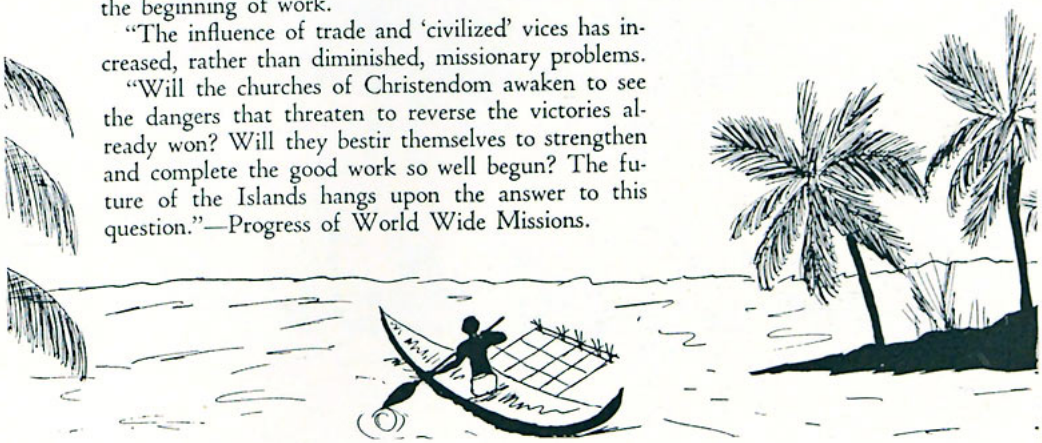
One of our graduates has gone to the Islands: Bernice Hahn, '28, Manila, Philippine Islands.

"NOWHERE has the gospel won more glorious triumphs or wrought more wonderful transformations than in the Island world.

"In some parts of Oceania the work of evangelization is complete, in others it is only partially done, while there are parts which still await the beginning of work.

"The influence of trade and 'civilized' vices has increased, rather than diminished, missionary problems.

"Will the churches of Christendom awaken to see the dangers that threaten to reverse the victories already won? Will they bestir themselves to strengthen and complete the good work so well begun? The future of the Islands hangs upon the answer to this question."—Progress of World Wide Missions.

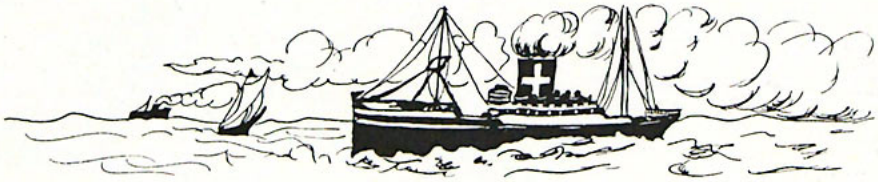


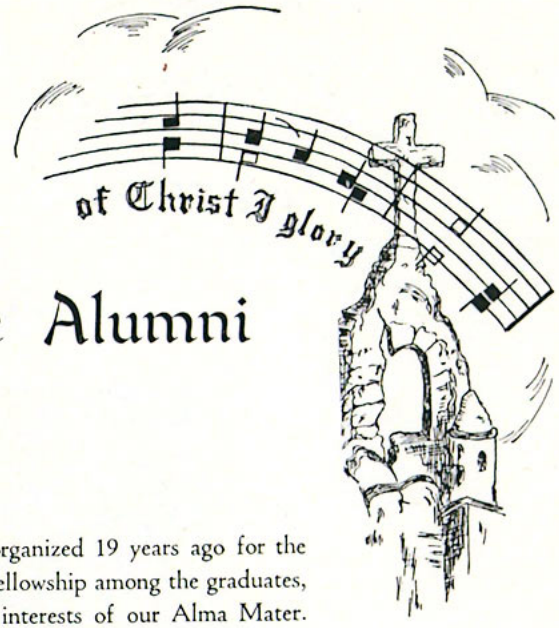
New Recruits

Mr. and Mrs. Frank Pickering

"GO YE into all the world and preach the Gospel to every creature." Our school rejoices as each new missionary goes forth to the regions beyond, in obedience to the Divine commission. During the past year, four of our former graduates have arrived in foreign fields to take up the work there: Sylvia Cushing, '31, is laboring in Venezuela, S. A.; Florence Wright, '31, in Colombia, S. A.; Mrs. Frank Pickering (Evangeline Payne, '26), in Bolivia, S. A.; and Victor Christianson, '31, in China. May the Lord richly bless their labors!

Victor Christianson — Sylvia Cushing — Florence Wright





The Purpose of the Alumni Association

A. O. Carlson, Pres.

John Steffenson, V-Pres.

Dorothy Hanna, Treas.

Marie Bergman, Sec.

Jennie Weniger, Corres. Sec.

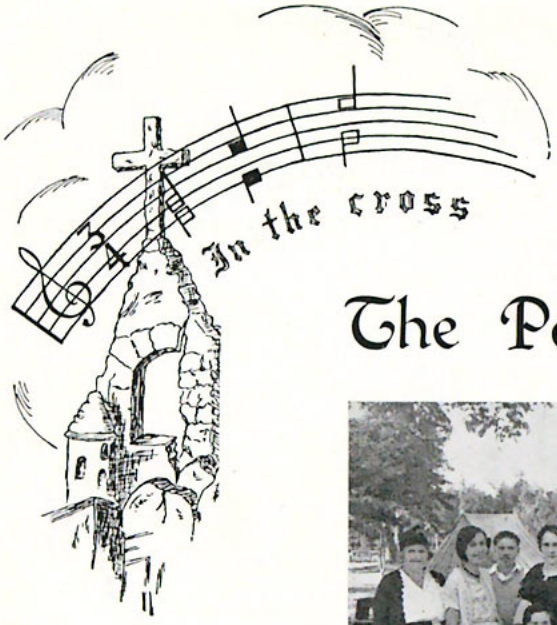
Helene Rensch, Editor

THE Alumni Association was organized 19 years ago for the purpose of promoting a closer fellowship among the graduates, and as a means of forwarding the interests of our Alma Mater. We believe these two purposes have been amply fulfilled by our organization, and with the addition of each graduating class we look on to greater results. We number more than 550, with representatives all over the world. Who can tell the blessing that has come to the saved and unsaved, through the ministry of our graduates? We must continue to pray for one another, for the adversary is strong, but "Greater is he that is in you, than he that is in the world."

Our annual Homecoming will take place, the Lord willing, October 29 and 30. Last year we had a blessed time of fellowship, profitable to all, with a large attendance. This year, we will have even greater blessing, for we will have with us 50 new members of the class of '34. The officers welcome suggestions that will make the meetings more helpful to a greater number, and ask you to begin praying now for our Homecoming.

The Alumni Memorial Scholarship of fifty dollars, awarded each year to the Junior selected by the executive committee in conjunction with the faculty, has been the means of encouraging better scholarship on the part of the students, and has helped needy students to continue their preparation for Christian service. In 1932, Ralph Hill, of Lewiston, Minnesota, was awarded the scholarship; in 1933, two students were eligible, so it was divided, and given to George Kraft, Minneapolis, and Carrie Swyter, Steamboat Rock, Iowa.

In the past year, three of our number have gone to be with the Lord. Rev. Alfred Ham, '09; Rev. William Taylor, '25; and Rev. Clifford Bartel, '28. Of each one we can say "That he pleased God," and "The Lord took him."



The Power of the Gospel

A group of happy Christians at Medicine Lake. Mr. Steffenson in center. holding guitar.

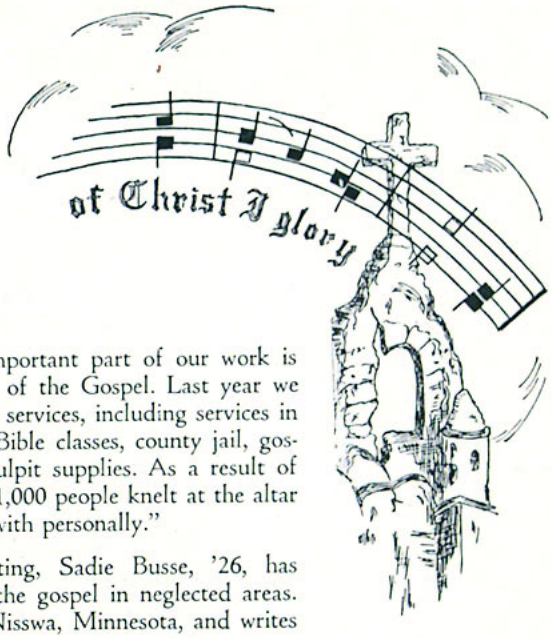
The majority of our men graduates become pastors. Their work is much the same, varying somewhat with the locality and the type of people. One characteristic of our graduates is their eagerness to go into hard fields, usually shunned by those seeking large salaries and well-filled pews. Many of our men have opened churches long closed through indifference and sin. Last summer, at the Northwestern Conference at Medicine Lake, the audience were moved to tears as they listened to the thrilling testimonies of a group of young people from St. Francis, a small town north of Minneapolis.

John Steffenson, '31, began preaching in the Baptist church there during his senior year at Northwestern. This church had been without a resident pastor for years, and a more godless community would be hard to find. Absolute ignorance of God and His righteousness led to the vilest sins, the least of which was bootlegging.

Mr. Steffenson began to work with the children, the easiest to reach, and soon led several to the Lord. In a short time, the saved children brought their parents, and some of the adults were saved. A hardened bootlegger was won through his daughter's testimony. Today, his truck, which formerly carried liquor under concealing vegetables, is used to transport Gospel teams to surrounding towns.

An orchestra of home talent draws many to the church services. Mr. Steffenson gives free music lessons on stringed instruments, and has a group of thirty who play to the glory of God in the gospel services.

Satan's forces oppose the Lord's messengers, and power is found only in prayer. Mrs. Steffenson has often gone at six o'clock in the morning to pray with young converts before they attend high school, in order that they may withstand the temptations of the day. Mr. Steffenson writes: "We receive much opposition from Satan and his forces; but we have the promise that 'the gates of hell shall not prevail against the church of Jesus Christ'." One of the most potent forces of the Christian is prayer, and the church at St. Francis knows how to pray. The prayer meetings are the largest services of the week, and young and old seek God's favor on their knees.



PHILLIP'S DAUGHTERS

We bring you now a different picture. The young women graduates are not all pastor's wives. Many are filling important positions in various fields, and we present here a few of the interesting types of work that are open to our graduates.

As church missionary of the First Swedish Baptist Church of Minneapolis, Elsie Viren, '27, seldom finds time hanging heavily on her hands. She combines her secretarial duties with teaching and visitation. Her classes comprise a religious instruction class for boys and girls on Saturday mornings, a Sunday-school class of adults, and a class for women on Thursday evenings. After a morning in the church office, taking dictation, typing, filing, making records, Miss Viren goes out to visit the sick, the needy, new members, non-members, and anyone who requires a call. She gives comfort, material aid, and spiritual food. She also serves on various committees in an advisory capacity, attends all services of the church, and helps to direct the young people's society. In all of her work she is serene, tactful, helpful, and dependent on her Master. Her sole motive is the love of Christ, her aim, His glory.

In Chicago, Illinois, Ruth Gauf, '28, is secretary to the superintendent of the Chicago Christian Industrial League. In this institution, homeless men and women are given the gospel in addition to temporal aid. Thirty-nine different industries are operated, enabling the men to earn their way and maintain their self-respect. Miss Gauf's work is in the office, where she handles the case records of all who enter the institute. She could relate countless interesting incidents of the work, and we give one here.

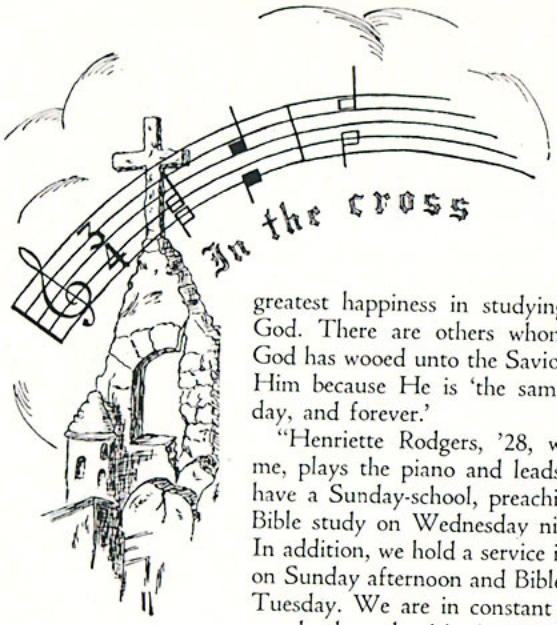
The kind of men varies from the lowest of the hobo type to college graduates who have lost their grip through sin. A man with five scholastic degrees, broken in body and soul, came to the institute. At one time nationally known as an educator, because of an unfaithful wife, he had sunk into the pit of sin, and wanted to die. Christ lifted him, and today he is in a seminary, studying the Word of God.

"The most important part of our work is the presentation of the Gospel. Last year we conducted 1,434 services, including services in the institution, Bible classes, county jail, gospel team and pulpit supplies. As a result of these meetings, 1,000 people knelt at the altar and were dealt with personally."

Since graduating, Sadie Busse, '26, has been preaching the gospel in neglected areas. She is now at Nisswa, Minnesota, and writes as follows:

"We are in a summer resort region and Nisswa, as a town, is very small. Our population is not much over a hundred and twenty-five, and because of the nearby farms and resorts we have a large group of people to deal with. At our Bible school last summer ten denominations were represented. Many of our people are not familiar with altar calls, but they are gradually becoming less afraid, and many have responded to the Master's 'Come unto me.' One of these, the father of three sweet children, was known for miles around as a blasphemer and drunkard. Today, through the grace of God, he is a teacher in the Sunday-school, and an earnest, praying Christian. Another young man, who spent his evenings drinking and carousing, now finds his

Sadie Busse and Henriette Rodgers



greatest happiness in studying the Word of God. There are others whom the Spirit of God has wooed unto the Savior, and we praise Him because He is 'the same yesterday, today, and forever.'

"Henriette Rodgers, '28, who works with me, plays the piano and leads the choir. We have a Sunday-school, preaching services and Bible study on Wednesday nights at Nisswa. In addition, we hold a service in a schoolhouse on Sunday afternoon and Bible study there on Tuesday. We are in constant touch with our people through visitation, and the parsonage is seldom without callers. Although we are not under a board of any kind, we find every need supplied according to His Word. We are well-cared for, and are very happy in the service of the King."

SAVED IN A BLIZZARD

Can you picture a Montana prairie? The churches are few and far between; many people never attend a service, and most of the children are growing up without any Christian instruction. One woman, fifty years old, did not know that there was an Old Testament in the Bible.

Mr. and Mrs. Oliver Enerson, '26, left a pleasant church in Iowa, to answer the cry from this Montana prairie, "Come over and help us." As colporter missionaries, they are called upon to travel many weary miles over roads that are either gumbo or cattle paths. They go from place to place, testifying and selling Bibles, giving them away when the people are too poor to buy.

In the summer months they hold several series of evangelistic meetings and vacation Bible schools. During the winter they spend their time in colportage work and hold meetings when they are able to get through the drifts to their fields. Last winter they started a young people's society by mail.

A young man was deeply touched one night by the song, "No Room in the Inn." He later sang it with his brother at a gathering. When they were half through the song, the Holy Spirit said to him, "How can you sing this song and plead with these people to 'give him welcome free,' when you have not yet given Him room in your heart?" He could go no further; he then and there gave Christ room in his heart, and passed from death unto life.

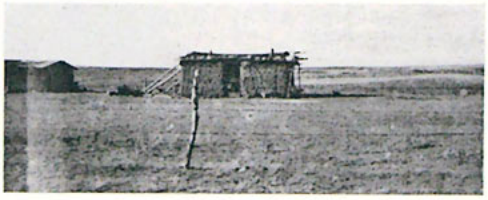
Oliver and Grace Enerson

Mr. Enerson holds meetings at Beaubier, Canada, in a bare, dreary hall. One night, about sixty people had gathered to hear the gospel, when a blizzard began, and as they were eighty-five miles from home they were forced to spend the night in the hall. The time was not wasted, however, for they had the joy of leading two young men to Christ that night.

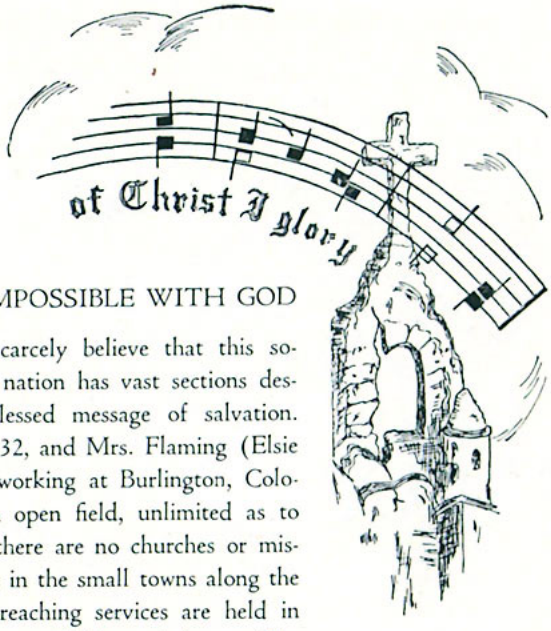
SOWING THE SEED

Not all of the missionaries are across the sea. In Northern Minnesota eighteen Northwestern graduates are "holding forth the Word of life."

Mr. Harry Westberg, '33, Mrs. Westberg and their two small sons went to Orr, Minn., in June, 1933, Orr is situated in the heart of a mining district. Three-fourths of all the iron ore produced in the United States is mined within its borders. Mr. Westberg says the iron has touched



Somebody's home



the hearts of the people, for they are hard to reach.

One of the biggest opportunities for proclaiming the gospel has been granted by the Civilian Conservation Camps. Four young men have been saved and are giving their testimonies. A striking conversion was that of a young man who was miraculously spared from death in an automobile collision. So convicted was he of his lost condition that he accepted Christ as his Savior. He returned to the camp to bear testimony of his Lord.

This is a faith work. God has always supplied the need, although for a week the food of the missionaries consisted of blueberries and bread. One day the missionary had five cents to spend for food. On the way to the store, his son lost the nickel. Since that time of testing, the Lord has provided more abundantly.

Mr. Westberg writes: "Many, many have never heard and are lost. God still answers prayer. Will you pray and weep with us for them? Psalm 126:6, 'He that goeth forth and weepeth; bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him.'

"In six and one-half months we have conducted ninety preaching services with a total attendance of 2,133; also, twenty-nine Sunday-schools with a total attendance of 619, and fifty-nine Bible study classes with a total attendance of 623. Besides this we have visited in many homes, varying from squalid hovels to stately mansions. There are none too high or none too low to need the Savior."

Mr. and Mrs. Westberg

NOTHING IMPOSSIBLE WITH GOD

One would scarcely believe that this so-called Christian nation has vast sections destitute of the blessed message of salvation. Peter Flaming, '32, and Mrs. Flaming (Elsie Lehman, '32), working at Burlington, Colorado, tell of an open field, unlimited as to mileage, where there are no churches or mission halls except in the small towns along the railroad. The preaching services are held in schoolhouses when available, or in homes. The most fruitful type of work is visitation, and results from personal work have been seen. In their own words we give the story of one conversion.

"As we stumbled along over the snow-covered road, Anathasia, a pretty little Greek woman, turned to us and said, 'It spring in my country. The almond trees in bloom.' As we came to the parting of the ways she said wistfully, 'You come see me soon?' We made it soon. Anathasia can speak very little English, but she eagerly took down the Greek Bible, and read aloud from the passages we found for her. We explained as best we could how she must take Jesus into her heart.

" 'Me see. Me no Christian yet. Sometime.'

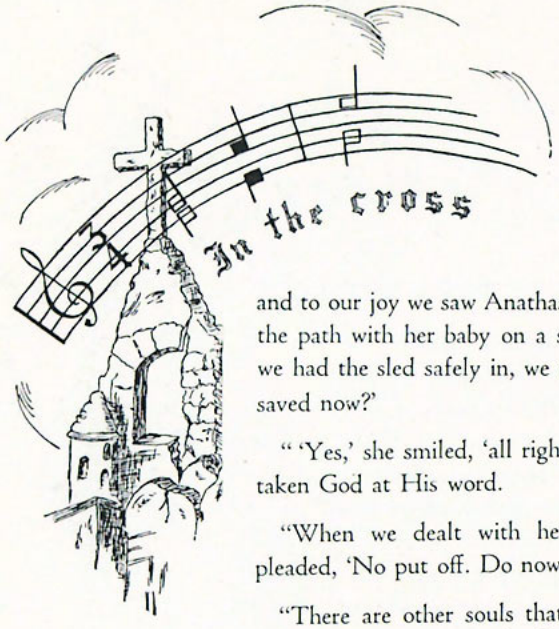
" 'But it is not safe to wait.'

" 'Yes, me know. May die. Jesus may come. Maybe I do it next time you come.'

"But the next time she was still unsaved. Again we pleaded with her, telling her that all she needed to do was come.

" 'Yes,' she said, 'me know. Just ask, and He come right in. Then be happy. But not now.'

"We left, praying that God would work in her heart. The next day was Bible class day,



and to our joy we saw Anathasia coming down the path with her baby on a sled. As soon as we had the sled safely in, we whispered, 'You saved now?'

" 'Yes,' she smiled, 'all right now.' She had taken God at His word.

"When we dealt with her husband, she pleaded, 'No put off. Do now.'

"There are other souls that seem near the kingdom. There are souls that plead, 'Come soon again. I know I am not ready.' They are all souls for whom Christ died. The work is too big for us, and the souls too many, but we have the Lord, and His Word: 'With men this is impossible, but with God all things are possible'." Matt. 19:26.

WITNESSING IN THE LAKE REGION

Gust H. Dahlberg, '27, who was a successful salesman before he heard the call of God, has been pastor for four and one-half years of the First Baptist Church of Park Rapids, Minnesota. He relates some highlights of his ministry:

"In the years here, much of the material taught at Northwestern has been used with great profit in our Bible classes. As a result of this teaching, six of our young people are now attending the Northwestern Bible School. One of our number, Florence Wright, '32, is a missionary in Colombia, S. A.

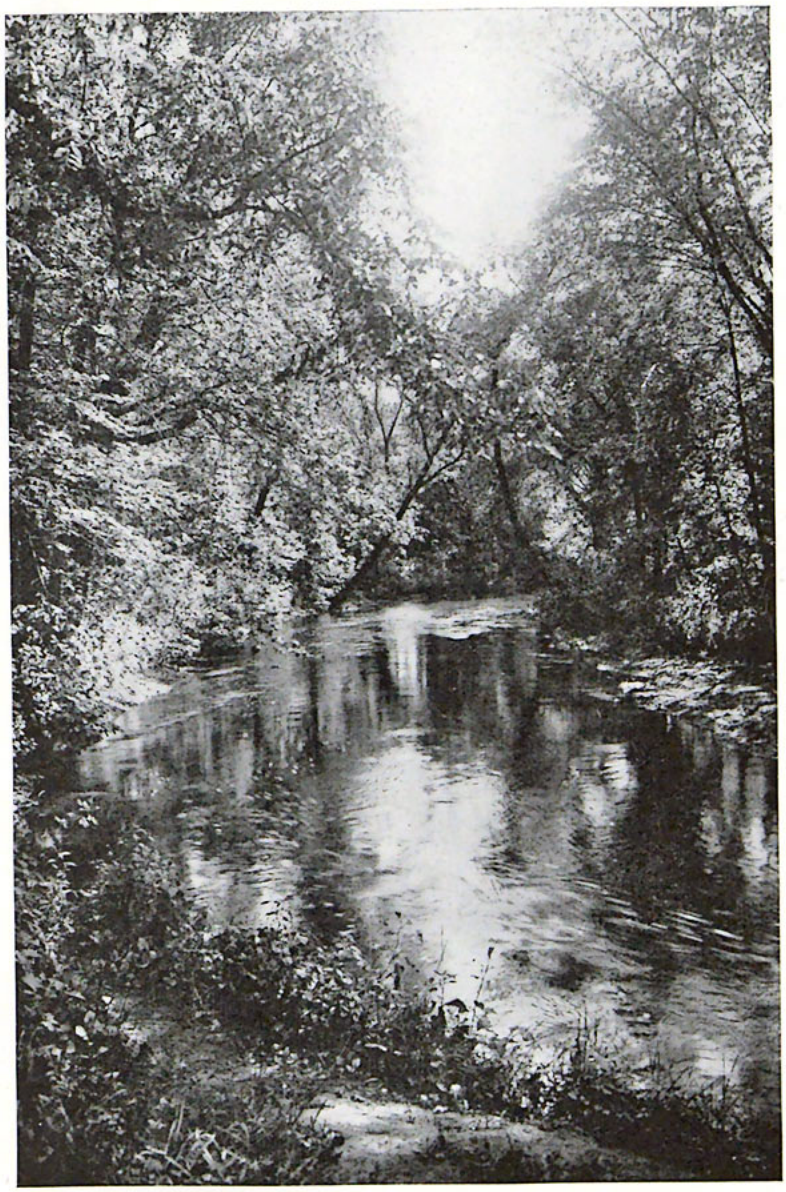
"The young people are responsible for gospel team work in the outlying communities. We serve a territory of 3,300 square miles. Meetings are held on Sunday afternoons in the County Home for the Poor. Visits are made to the Walker Sanatorium, 30 miles away. We conduct meetings in school houses

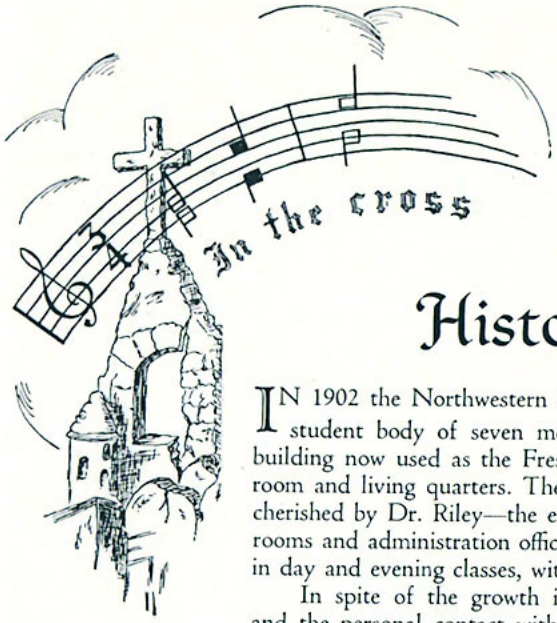
Mr. and Mrs. Dahlberg and children

north and south of us. Usually, on Thursday evenings we hold a gospel service in one of the Civilian Conservation Camps.

"A young married man with a family, living in the cut-over region north of us, had attended the meetings in the schoolhouse there. One day a friend gave him the book, *From Crime to Christ,* and asked him to read it. With mild interest he began reading, but the message of the book soon gripped him, and one day he left his little home of tar-papered slabs to walk into the woods, taking the book with him. Sitting down on a stump, he finished the volume, and for some time sat thinking. He compared himself with the chief character of the book, and concluded that if this man needed a Savior, so did he. Tears of repentance sprang to his eyes, and, falling to his knees beside the stump of a northern pine, he said, 'If Christ can save such a man, He can save me.' Then he poured out his heart to God and surrendered himself to the only One Who could save him. Joyfully he returned to his little home to tell his wife. She, too, accepted Christ. Tears were on many faces as he witnessed in the waters of baptism to death, burial, and resurrection with Christ."

Catalogue





History and Location

IN 1902 the Northwestern Bible and Missionary Training School had its beginning with a student body of seven members. Three professors constituted the faculty. In 1904, the building now used as the Freshmen Boys' Dormitory was purchased and used for both classroom and living quarters. The School grew rapidly. 1923 saw the realization of a dream long cherished by Dr. Riley—the erection of Jackson Hall which has since provided adequate classrooms and administration offices for the present school. Today we have a student body of 450, in day and evening classes, with a faculty of twenty-one.

In spite of the growth in numbers, the personal, intimate fellowship between students and the personal contact with the faculty that have always characterized Northwestern, have not been lost. It is altogether possible to become acquainted with everyone in the school, and to maintain a friendly relationship with a wide circle. These very facts have led many to choose Northwestern in preference to any other school as a place to study God's Word.

Our school offers one of the most complete courses of study in the English Bible that can be procured. While not neglecting any of the essentials in a complete training course, we major upon the English Bible and the English language. Aside from the regular staff of able teachers, some of the best Bible scholars of the world come to us with special lectures.

Our buildings are exceptionally well located from several viewpoints. The school itself is in the heart of Minneapolis—just five short blocks from the center of the business district. The Public Library is adjacent, affording ready access to any research work desired. Three minutes away is the Y. M. C. A., which, at small cost, affords opportunity for abundance of recreation and exercise. One of the city's most beautiful spots is Loring Park, and it is at the very doors of our dormitories on Harmon Place. A walk through the park and around the lake in the afternoon or evening rests and refreshes the mind for study.

Northwestern is also ideally situated to enable students to train for all phases of Christian work. Church, Sunday-schools, hospitals, successful missions and settlements offer unusual openings for practical experience in many branches of Christian service.

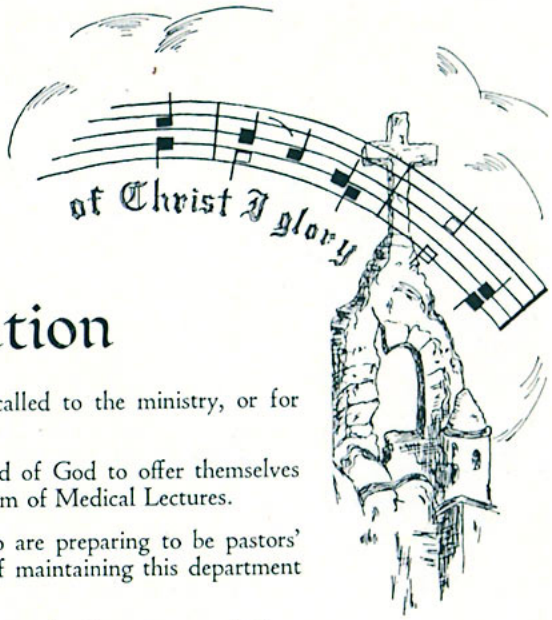
Few cities in the land present so great an opportunity for spiritual, educational, and recreational advantages.

Objective

The objective of the Northwestern Bible and Missionary Training School is to train men and women in the thorough knowledge and effective practical use of the English Bible. Specific preparation is given to those who wish to equip themselves for a definite branch of Christian service. Graduates of the school serve as pastors, pastor's assistants, evangelists, home and foreign missionaries, Sunday-school workers, young people's leaders, church secretaries, and Daily Vacation Bible School workers.

Doctrinal Statement

We believe in the Virgin Birth and consequent deity of Jesus Christ; in His atoning work on the cross, whereby He redeemed us from our sins; in the resurrection of the body of Jesus Christ and bodily ascension into heaven; in His personal, visible, and premillenial return; in regeneration as an absolute necessity to entrance into the Kingdom of God, and in the Scriptures as verbally inspired of God, the only absolute infallible guide to the salvation of the human soul.



General Information

THE BIBLE COURSE is primarily for those who feel called to the ministry, or for those who want a thorough working knowledge of the Bible.

THE MISSIONARY COURSE is for those who feel led of God to offer themselves for home or foreign missionary service. This course includes a term of Medical Lectures.

THE SECRETARIAL COURSE is open to Seniors who are preparing to be pastors' assistants and secretaries. An additional fee to cover the cost of maintaining this department is charged per term.

College graduates may finish in two years, high school graduates in three years, and those without high school in four years. A student working his way through school, unless he has exceptional ability, may find it advisable to take four years to complete the course.

ONE-YEAR COURSE

The first year of every course is the same, and is so arranged that the student who wishes to take but one year receives an intensive preparation in the study of the Bible and related subjects. Should a one-year student decide to continue, he can do so without loss of time or credits.

This course is a great safeguard for a young person entering a college or university, where he is likely to be subjected to erroneous teachings regarding the Word of God. It has exactly suited the need.

ENTRANCE REQUIREMENTS

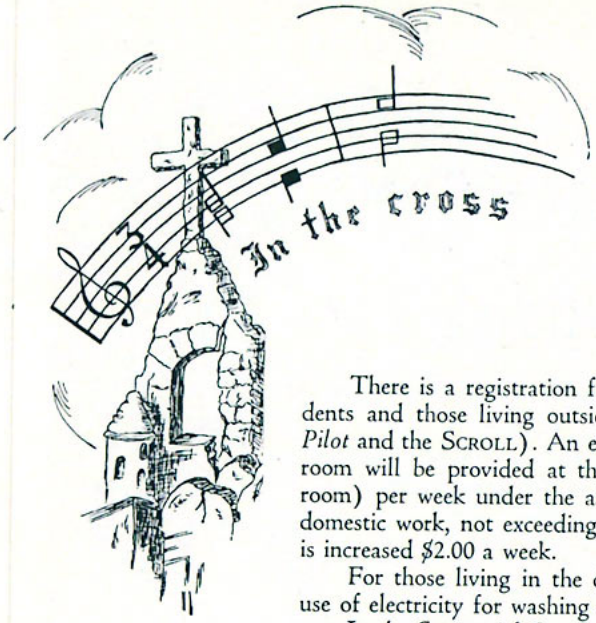
GENERAL: Every applicant must meet the following requirements: He must be at least seventeen years of age (exceptions have been made in the case of students who have graduated from high school before the age of 17). He must have a satisfactory certificate of health, signed recently by a physician. An applicant must have an approved Christian character, willingness to work, to be taught, criticized and guided.

Application blanks must be filled out and considered before applicants are admitted to the school. The blanks, accompanied by health certificate, vaccination certificate, and photograph of the applicant, together with a transcript of his credits from previous schools attended, should be mailed to the school as early as possible before the opening of the term.

EDUCATIONAL: Because we know the Lord does call into His service those who have been denied the privileges of education, and uses them in winning souls, no one that has felt the call will be refused admission because of lack of previous education. He will be given the opportunity to overcome those things which would handicap him in the Lord's work by taking the four-year course designed especially for him. However, we advise preliminary training, at least to the extent of a high school education, for every student.

Graduates of recognized colleges and universities need take no English. Unless, however, they have one year's college credit in Public Speaking, they must take Public Speaking. Those who have had two years of college work must take senior English. High school graduates must take two years of English. Those who are not high school graduates must take four years of English.

Students who are not able to carry the work of the regular English course will be placed at the discretion of the English department.



Expenses

There is a registration fee of $12.50 per term, or $25.00 per year, for both resident students and those living outside the dormitories. This includes the school publications (*The Pilot* and the SCROLL). An extra fee of $1.00 will be charged for late registrations. Board and room will be provided at the small cost of $6.00 (for double room) to $6.50 (for single room) per week under the assignment plan, by which a student does an assigned amount of domestic work, not exceeding an hour a day. Where no domestic work is performed, the cost is increased $2.00 a week.

For those living in the dormitories there is an extra charge of $1.00 a semester for the use of electricity for washing and ironing.

In the Secretarial Course there is a charge of $12.00 per term for typewriting.

For any student not in the secretarial course who elects typewriting there is the same charge of $12.00 per term.

Every student who is not working for his room and board or whose permanent home is not in Minneapolis or St. Paul, must live in the dormitory.

Textbooks are provided by the students themselves, the English Bible being the fundamental textbook of the school. Students should bring with them, for their own use, a pillow, dresser scarf, towels, comforters, and a blanket suitable for a spread. The school furnishes and launders sheets and pillow cases. Every student should have a metal-top study lamp.

EMPLOYMENT AND FINANCIAL AID

When we consider the precarious employment situation throughout the country, we feel the Lord has been wonderfully gracious to us in this respect. It is usually possible for the students to find regular employment for two or three hours a day to supplement their funds, although no guarantee of the same can be given in advance. Girls who are strong physically, neat and clean, and pleasing in personality, and who are willing to do any type of work, may, through the Dean of Women, find homes where they can work for board and room, and carfare. Students must have enough money to pay their registration fee ***in advance,*** and should have sufficient funds to carry them through the first semester without outside work.

The Curriculum

I. THE ENGLISH BIBLE

1. HERMENEUTICS (the teaching of the Principles of Interpretation)—*5 hours a week for two terms*

   This is an introductory study dealing with the Bible, the Bible student, and Bible Study Principles. The last named, which is essential for a proper understanding of the Word, includes the Dispensational Principle, the Covenant Principle, the Ethnic Division Principle, the Initiation Principle, the Discrimination Principle, the Structural Principle, the Numerical Principle, the Typology Principle, the Prophetic Principle, etc.

2. SYNOPSIS—*5 hours a week for two terms*

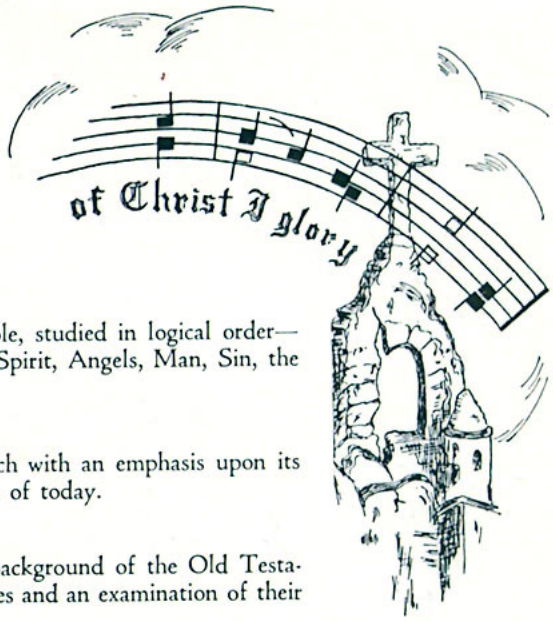
   Synopsis is a bird's-eye view of the Bible as a whole, an outline of each book, and a study of its relation to other books. This course requires the student to read through the entire Bible in one year.

3. ANALYSIS—*4 hours a week for two terms*

   Analysis is the unfolding of a book of the Bible in the light of its central thought and the circumstances under which it was written. The aim is to lay the foundation for Bible teaching and to develop the art of expository preaching. The student is required to do individual analytical work. Several books are covered in this course.

4. EXEGESIS—*3 hours a week for two terms*

   Exegesis is the interpretation and explanation of the language and thought of the Bible—a minute study of the Word of God.



II. BIBLE DOCTRINE—*5 hours a week for two terms*

This course includes the cardinal doctrines of the Bible, studied in logical order—what the Bible teaches about God, Jesus Christ, the Holy Spirit, Angels, Man, Sin, the Church, and the Future.

III. CHURCH HISTORY—*2 hours a week for two terms*

A synoptic view of the history of the Christian Church with an emphasis upon its interpretation and the relation which it bears to the church of today.

IV. BIBLE HISTORY—*2 hours a week for two terms*

An outline study of the geographical and historical background of the Old Testament. This course includes the history of the ancient empires and an examination of their relation to the Chosen People.

V. CHRISTIAN EVIDENCES—*1 hour a week for one term*

This is the scientific proof of Christianity, in all its essential characteristics, as a divine system of truth. It considers the Being of God, the religious nature of man, the reality of the supernatural factors in human experience, the truth of the Christian Scriptures, the historic evidence of Christianity, including the proof of archeology.

VI. POLEMICS—*1 hour a week for one term*

This is a consideration of the various cults and anti-Christian movements in the light of Biblical teaching.

VII. EVANGELISM—*1 hour a week for one term*

This is a study of both the methods and message in winning men to Christ and building up the Church of God.

VIII. BIBLICAL ARCHEOLOGY—*2 hours a week for one term*

This is a study of ancient Palestine, dealing with the land, the customs, and the manners of the people.

IX. PASTORAL THEOLOGY—*2 hours a week for one term*

This subject is intended for those who expect to become pastors or pastors' assistants. The course covers the duties and problems of the pastoral office and gives practical assistance to anyone who is called to serve in any pastoral relationship.

X. MISSIONS—*1 hour a week for six terms*

This course is an outline of the history of Christian Missions from the apostolic era to the present day, including brief studies of typical missionaries and missions.

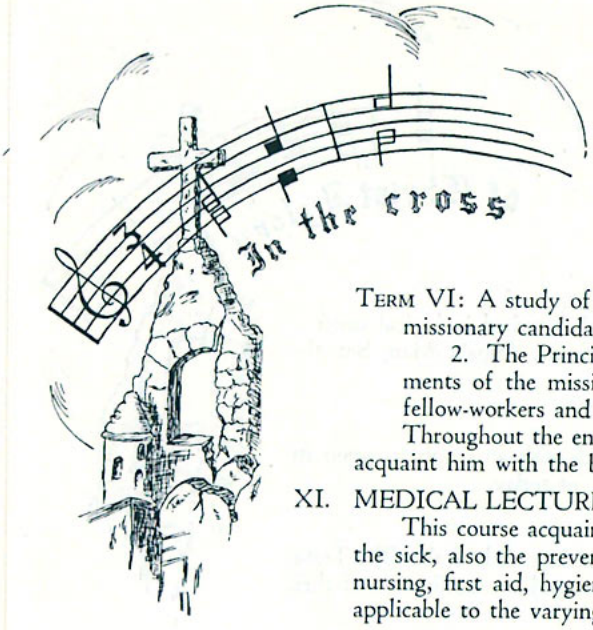
TERM I: A course of lectures, the aim of which is to give each student during his first year a vision of the great unfinished task which confronts him, and to aid him to see his personal responsibility to that task.

TERM II: An intensive study of the lives of the leading missionaries of the world. A course of lectures is given dealing with: Qualifications of a Missionary; the Holy Spirit in Relation to Missions; Missionary Motives.

TERM III: Comparative religions. The object of this course is to acquaint the student with the great non-Christian religions of the world, and to discover, if possible, the best methods of reaching the adherents thereof for Christ.

TERM IV: The history of missions. This is an historical survey of the missionary enterprise from the time of Christ to the present day.

TERM V: Home Missions. Lectures are given on the various missionary enterprises in the homeland, as follows: The American Indians, the Negroes, the Mormons, the Jews, the Mountaineers, the Immigrants, and foreign speaking peoples. Stereopticon slides are used in connection with some of the lectures.



TERM VI: A study of some typical mission fields. The primary purpose is to help the missionary candidate in choosing his field of service.

2. The Principles and Practice of Missions. This course deals with the requirements of the missionary, the relationship of the missionary to the boards and to fellow-workers and natives and life on the field.

Throughout the entire course the student is required to do research work which will acquaint him with the best sources of missionary information.

XI. MEDICAL LECTURES—*2 hours a week for one term*

This course acquaints the student with the simple, practical principles of caring for the sick, also the prevention and treatment of common diseases. Instruction is given in nursing, first aid, hygiene and sanitation. The principles taught are, so far as possible, applicable to the varying situations which a missionary meets.

XII. BIBLE PEDAGOGY—*2 hours a week for one term*

This class has for its purpose the training of young men and women to be interesting and efficient Bible teachers. The principles of teaching are put into practice by the student, who is called upon to actually teach the Word by some one of the effective methods used in the Northwestern Bible School.

XIII. HOMILETICS

1. Freshman—*2 hours a week for one term*

Homiletics is the science which treats of the structure and presentation of sermons. The first term is taken up with the study of the theory of sermon presentation, together with the making of simple sermon outlines.

2. Advanced Homiletics—*1 hour a week for two terms*

In this course the student is given practical instruction in the preparation of sermons, gospel addresses for various occasions, and is called upon to engage in the actual practice of preaching and Bible teaching.

XIV. ETIQUETTE—*1 hour a week for one term*

This is a course designed to aid in proper personal conduct in home, social, business, and public life.

XV. PERSONAL WORK—*2 hours a week for two terms*

This subject equips the student to deal individually with the ignorant, the unconcerned, the procrastinator, those led away by false cults, or those with any possible difficulty concerning their personal salvation. The student is trained to refute false doctrine by a skillful use of the Scriptures.

XVI. PRACTICAL WORK—*Classroom work, 1 hour a week for the entire course*

This course combines the theory and practice of Christian work. The largest classroom of the course is the field of outside service, where the students learn by actual practice what has been taught in the lecture room.

The Practical Work course includes a weekly report hour which serves as a clinic. The students give reports of the practical work accomplished during the week, and the instructor gives helpful suggestions in dealing with individual cases.

XVII. DAILY VACATION BIBLE SCHOOL METHODS—*1 hour a week for one term*

This course covers the scope and purpose of the Vacation Bible School; the management and program of a school; object lessons; choruses, etc.

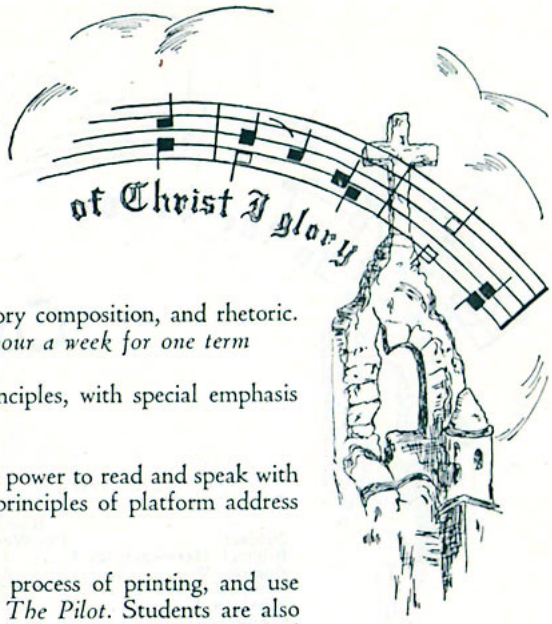
XVIII. ENGLISH

I and II—*4 hours a week for two terms*

The fundamentals of grammar, with emphasis on sentence structure and parts of speech.

III and IV—*3 hours a week for two terms*

Continuation of grammar and a study of English diction and narrative composition.



V and VI—*2 hours a week for two terms*

Word study, written and oral descriptive and expository composition, and rhetoric.

Va (American Lit.) and VIa (English Lit.) each course—*1 hour a week for one term*

VII and VIII—*2 hours a week for two terms*

An intensive review of rhetoric and grammatical principles, with special emphasis on the written page.

XIX. PUBLIC SPEAKING—*2 hours a week for two terms*

The aim of the public speaking class is to develop the power to read and speak with ease and effectiveness. Timidity is overcome and proper principles of platform address and manners are taught.

XX. JOURNALISM

The principles of writing, editing, proof-reading, the process of printing, and use of cuts are taught in connection with the publication of *The Pilot*. Students are also given an opportunity for literary expression in *The Scroll,* the year-book published by the senior class.

XXI. PARLIAMENTARY LAW—*1 hour a week for one term*

"Robert's Rules of Order" is the foundation of this course, which gives the student knowledge to intelligently conduct, or participate in, a business session.

XXII. TYPEWRITING—*5 hours a week for two terms*

Typewriting I—Theory of typewriting.

Typewriting II—Advanced typewriting.

XXIII. SHORTHAND—*3 hours a week for two terms*

Shorthand 1—Principles of shorthand, with elementary dictation.

Shorthand II—With dictation practice and speed studies.

FALL OPENING—1934

The opening date for the next term will be September 24, 1934. If possible, applications should be sent to the school at least a month before the opening date, accompanied by a doctor's statement of health and certificate of vaccination, photograph of the applicant, and list of credits from other educational institutions previously attended.

For further information, for catalogs, and for application blanks, men should write to Mr. R. L. Moyer, Dean of Men, and women, to Mrs. W. B. Riley, Dean of Women, 20 South Eleventh Street, Minneapolis, Minn.

CALENDAR 1934 - 1935

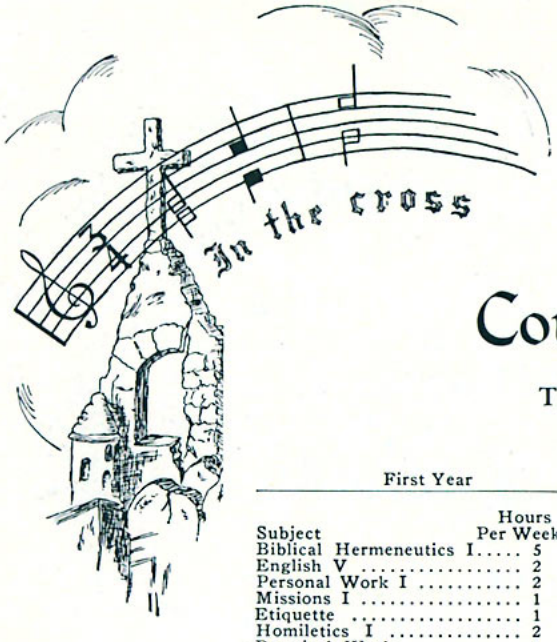
First Semester (17 Weeks)

Sept. 20	9:00-12:00 a.m. and 1:00-3:00 p.m. Registration (Twin City Students)
Sept. 21	9:00-12 a.m. and 1:00-3:00 p.m. Registration (Out-of-town Students)
Sept. 22	9:00-12:00 a.m. Registration (Out-of-town Students) (Offices closed Sat. p.m.)
Sept. 24	9:00 a.m. Opening Praise and Prayer Service
Sept. 25	7:45 a.m. Classes begin
Nov. 5	Mid-Term Examinations begin
Nov. 29-Dec. 2	Thanksgiving Vacation
Dec. 22-Jan. 7	(Inclusive)—Christmas Vacation
Jan. 28-Feb. 1	Final Examinations

Second Semester (17 Weeks)

Jan. 31-Feb. 1	Registration
Feb. 4	7:45 a.m. Classes begin
Feb. 22	Washington's Birthday
Mar. 25	Mid-Term Examinations begin
Apr. 13-22	(Inclusive)—Spring Vacation. Easter Sunday, April 1
May 17	Banquet in honor of Seniors
June 2	Baccalaureate
May 30	Decoration Day
June 3-7	Final Examinations
June 7	Commencement

There will be an extra fee of $1.00 for late registrations.



Courses of Study

THREE-YEAR BIBLE COURSE

Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	4
English V	2	Doctrine I	5	Pastoral Theology	2
Personal Work I	2	Public Speaking I	2	Homiletics II	1
Missions I	1	Polemics	1	English VII	2
Etiquette	1	Church History I or Typewriting I	2 / 5	Exegesis I	3
Homiletics I	2	Practical Work	1	Practical Work	1
Practical Work	1			Parl. Law	1
				Senior Preaching	1

Term Two

First Year		Second Year		Third Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4
English VI	2	Doctrine II	5	Homiletics III	2
Personal Work II	2	Public Speaking II	2	English VIII	2
Daily Vacation Bible School	1	Christian Evidences	1	Exegesis II	3
Evangelism	1	Church History II or Typewriting II	2 / 5	Bible Pedagogy	2
Biblical Archeology	2	Practical Work	1	Practical Work	1
Missions II	1			Senior Preaching	1
Practical Work	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.

FOUR-YEAR BIBLE COURSE

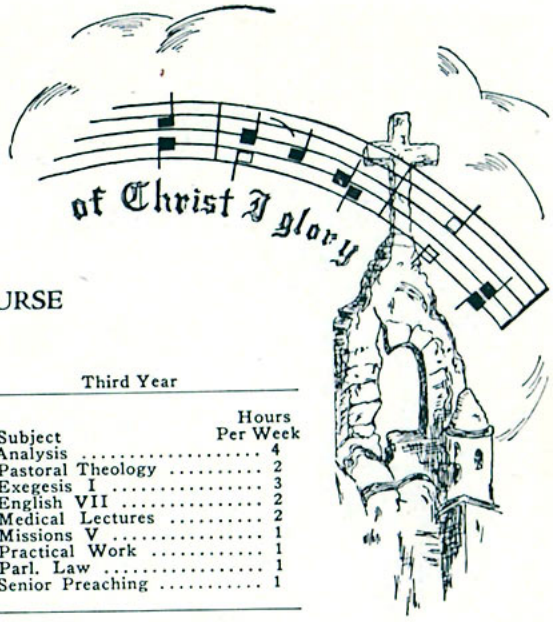
Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics	5	Synopsis I	5	Analysis	4	Analysis	4
English I	4	English III	3	Doctrine I	5	Pastoral Theology	2
Bible History I	2	Public Speaking I	2	English V	2	Exegesis I	3
Etiquette	1	Personal Work I	2	Am. Lit.	1	English VII	2
Homiletics I	2	Missions I	1	Polemics	1	Homiletics II	2
Practical Work	1	Practical Work	1	Church History I. or Typewriting I	2 / 5	Practical Work	1
				Practical Work	1	Parl. Law	1
						Senior Preaching	1

Term Two

First Year		Second Year		Third Year		Fourth Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4	Analysis	4
English II	4	English IV	3	Doctrine II	5	Homiletics III	2
Bible History II	2	Evangelism	1	English VI	2	English VIII	2
Daily Vacation Bible School	1	Personal Work II	2	Eng. Lit.	1	Exegesis II	3
Biblical Archeology	2	Public Speaking II	2	Christian Evidences	1	Bible Pedagogy	2
Practical Work	1	Missions II	1	Church History II or Typewriting II	2 / 5	Practical Work	1
		Practical Work	1	Practical Work	1	Senior Preaching	1

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.



THREE-YEAR MISSIONARY COURSE

Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	4
English V	2	Doctrine I	5	Pastoral Theology	2
Personal Work I	2	Public Speaking	2	Exegesis I	3
Missions I	1	Polemics	1	English VII	2
Etiquette	1	Church History I	2	Medical Lectures	2
Homiletics I	2	or		Missions V	1
Practical Work	1	Typewriting I	5	Practical Work	1
		Missions III	1	Parl. Law	1
		Practical Work	1	Senior Preaching	1

Term Two

First Year		Second Year		Third Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4
English VI	2	Doctrine II	5	English VIII	2
Personal Work II	2	Public Speaking II	2	Exegesis II	3
Daily Vacation Bible School	1	Church History II	2	Bible Pedagogy	2
Evangelism	1	or		Missions VI	1
Biblical Archeology	2	Typewriting II	5	Practical Work	1
Missions II	1	Missions IV	1	Senior Preaching	1
Practical Work	1	Practical Work	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.

FOUR-YEAR MISSIONARY COURSE

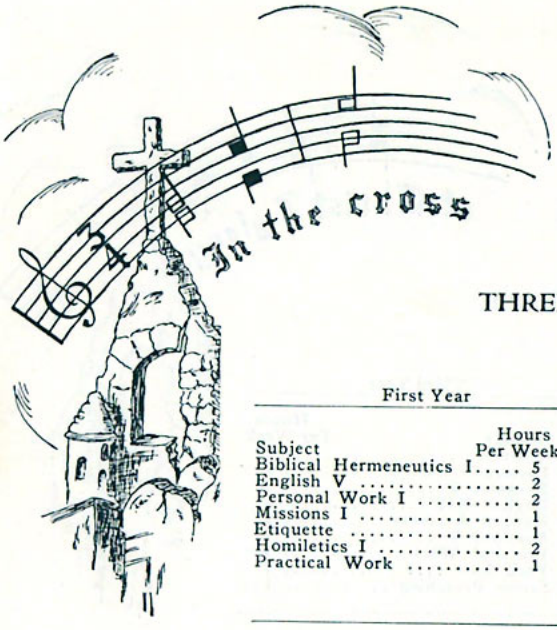
Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	4	Analysis	4
English I	4	English III	3	Doctrine I	5	Pastoral Theology	2
Bible History I	2	Public Speaking I	2	English V	2	Exegesis I	3
Etiquette	1	Personal Work I	2	Am. Lit.	1	English VII	2
Homiletics I	2	Missions I	1	Polemics	1	Medical Lectures	2
Practical Work	1	Practical Work	1	Church History I.	2	Missions V	1
				or		Practical Work	1
				Typewriting I	5	Par. Law	1
				Missions III	1	Senior Preaching	1
				Practical Work	1		

Term Two

First Year		Second Year		Third Year		Fourth Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4	Analysis	4
English II	4	English IV	3	Doctrine II	5	Exegesis II	3
Bible History II	2	Public Speaking II.	2	English VI	2	English VIII	2
D. V. B. S.	1	Personal Work II.	2	Eng. Lit.	1	Missions VI	1
Biblical Archeology.	2	Missions II	1	Church History II	2	Bible Pedagogy	2
Practical Work	1	Evangelism	1	or		Practical Work	1
		Practical Work	1	Typewriting II	5	Senior Preaching	1
				Missions IV	1		
				Practical Work	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.



THREE-YEAR SECRETARIAL COURSE

Term One

First Year	Hours Per Week	Second Year	Hours Per Week	Third Year	Hours Per Week
Subject		Subject		Subject	
Biblical Hermeneutics I	5	Synopsis I	4	Analysis	4
English V	2	Doctrine I	5	English VII	2
Personal Work I	2	Public Speaking I	2	Shorthand I	5
Missions I	1	Polemics	1	Typewriting I	5
Etiquette	1	Church History I	2	Exegesis I (optional)	3
Homiletics I	2	Practical Work	1	Practical Work	1
Practical Work	1				

Term Two

First Year		Second Year		Third Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4
English VI	2	Doctrine II	5	English VIII	2
Personal Work II	2	Public Speaking II	2	Shorthand II	5
Daily Vacation Bible School	1	Christian Evidences	1	Typewriting II	5
Evangelism	1	Church History II	2	Exegesis II (optional)	3
Biblical Archeology	2	Practical Work	1	Practical Work	1
Missions II	1				
Practical Work	1				

Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.

FOUR-YEAR SECRETARIAL COURSE

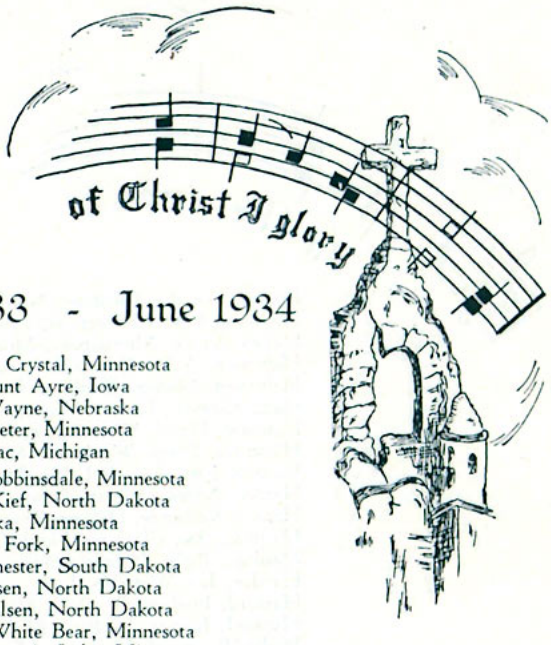
Term One

First Year	Hours Per Week	Second Year	Hours Per Week	Third Year	Hours Per Week	Fourth Year	Hours Per Week
Subject		Subject		Subject		Subject	
Biblical Hermeneutics I	5	Synopsis I	5	Analysis	4	Analysis	4
English I	4	English III	3	Doctrine I	5	English VII	2
Bible History I	2	Public Speaking I	2	English V	2	Shorthand I	5
Etiquette	1	Personal Work I	2	Polemics	1	Typewriting I	5
Homiletics I	2	Missions I	1	Church History I	2	Exegesis I (optional)	3
Practical Work	1	Practical Work	1	Practical Work	1	Practical Work	1
				Am. Lit.	1		

Term Two

First Year		Second Year		Third Year		Fourth Year	
Biblical Hermeneutics II	5	Synopsis II	5	Analysis	4	Analysis	4
English II	4	English IV	3	Doctrine II	5	English VIII	2
Bible History II	2	Public Speaking II	2	English VI	2	Shorthand II	5
Daily Vacation Bible School	1	Personal Work II	2	Christian Evidences	1	Typewriting II	5
Biblical Archeology	2	Missions II	1	Church History II	2	Exegesis II (optional)	3
Practical Work	1	Evangelism	1	Practical Work	1	Practical Work	1
		Practical Work	1	Eng. Lit.	1		

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Journalism is optional. Students who make an average of 90 in English VII may substitute two years of Journalism for English VIII.



Student Directory - September 1933 - June 1934

Alden, Marian, Minneapolis, Minnesota
Anderson, Carl, Park Falls, Wisconsin
Anderson, Dorothy, Worthington, Minnesota
Anderson, Elmer, Minneapolis, Minnesota
Anderson, Elving, Hopkins, Minnesota
Anderson, Gerald, Arco, Minnesota
Anderson, Lloyd, Minneapolis, Minnesota
Anderson, Stanley, Minneapolis, Minnesota
Ashley, June, Duluth, Minnesota
Austin, Lucille, Minneapolis, Minnesota
Axtell, Adah, Minneapolis, Minnesota

Bacon, Dale, Spring Valley, Minnesota
Bailey, Virginia, Wibaux, Montana
Baker, Evelyn, Cando, North Dakota
Baker, Lettye, Coleraine, Minnesota
Baker, Lillian, Remer, Minnesota
Barber, Harold, Granite Falls, Minnesota
Barber, Wayne, Hayward, Minnesota
Bartlett, Harley, Robbinsdale, Minnesota
Bentz, Dorothy, Stillwater, Minnesota
Berggren, Walter, South Range, Wisconsin
Beynon, Merle, Minneapolis, Minnesota
Blahoski, Leona, Duluth, Minnesota
Blanch, Evelyn, Mantorville, Minnesota
Blanchard, Fred, Minneapolis, Minnesota
Bleek, LeRoy, Oostburg, Wisconsin
Blixt, Minnie, Worthington, Minnesota
Borden, Beatrice, Minneapolis, Minnesota
Bowder, Vera, Lake Norden, South Dakota
Boyum, Nellie, Minneapolis, Minnesota
Breitholtz, Carlton, Cokato, Minnesota
Brokaw, Bernice, Duluth, Minnesota
Brown, Mildred, Brainerd, Minnesota
Brunes, Marian, Crookston, Minnesota
Bucholz, Laurella, Grand Forks, Minnesota
Buck, Carrie, Crookston, Minnesota
Bursaw, Viola, North Branch, Minnesota
Burville, George, Kansas City, Missouri
Burville, Katherine, Kansas City, Missouri

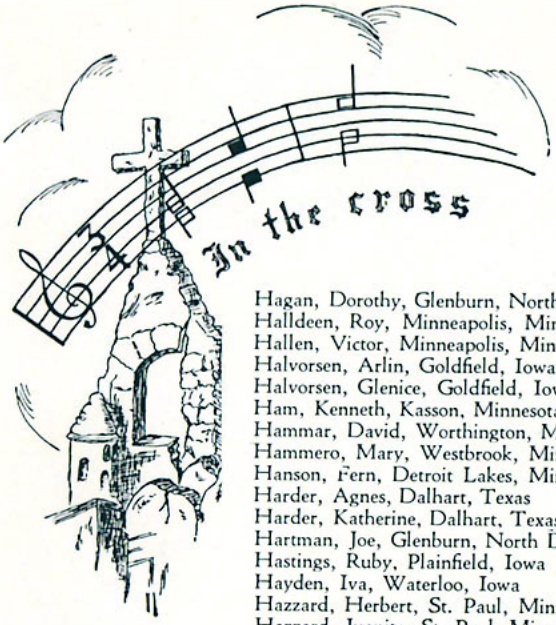
Cahill, Harley, Mitchell, South Dakota
Cahill, Mrs. Mabel, Plainview, Nebraska
Callinster, Bernice, Minneapolis, Minnesota
Campanella, Salvatore, Buffalo, New York
Caneday, Flora, Taylors Falls, Minnesota
Caneday, Herbert, Taylors Falls, Minnesota
Carlson, Viola, Maple Lake, Minnesota
Carnes, Deloris, Minneapolis, Minnesota
Carpenter, Verna, Isanti, Minnesota
Carpenter, Viola, Isanti, Minnesota
Catlin, Mildred, Duluth, Minnesota
Cedar, Lillian, Phillips, Nebraska
Chadderdon, Bernice, LeCenter, Minnesota
Christenson, Evelyn, Westbrook, Minnesota
Christison, Beulah, Medford, Minnesota
Claassen, Goldie, Fairbury, Nebraska
Claassen, Isabelle, Fairbury, Nebraska
Clark, Francis, Bemidii, Minnesota
Cleveland, Marjorie, Goldfield, Iowa
Coffey, Erma, Humeston, Iowa
Coffey, Mildred, Humeston, Iowa
Collins, Mildred, Balaton, Minnesota
Cook, Elsie, Culbertson, Nebraska
Cook, Lydia, Culbertson, Nebraska
Cordell, Ruth, Lake Crystal, Minnesota
Coulson, Edna, Mount Ayre, Iowa
Craig, Genevieve, Wayne, Nebraska
Crane, Esther, St. Peter, Minnesota
Cronin, Earl, Cadillac, Michigan

Dallin, Ivy May, Robbinsdale, Minnesota
Dassenko, Johnny, Kief, North Dakota
Davis, Gerald, Anoka, Minnesota
Davis, Laura, Little Fork, Minnesota
Dennison, Mary, Chester, South Dakota
Derkson, Agnes, Alsen, North Dakota
Derkson, Harold, Alsen, North Dakota
Dilgard, Caroline, White Bear, Minnesota
Dick, Amanda, Mountain Lake, Minnesota
Dick, Henry, Mountain Lake, Minnesota
Dixon, Paul, Waterloo, Iowa
Dock, Lillian, Jasper, Minnesota
Doerksen, John, Langham, Saskatchewan, Canada
Drake, Marian, Minneapolis, Minnesota
Duncan, William, Coalwood, Montana
Dunn, Mrs. Nettie, Glendive, Montana

Eitzen, Elizabeth, Mountain Lake, Minnesota
Elftmann, Emil, Minneapolis, Minnesota
Ellis, Glenn, Crystal Bay, Minnesota
Ellis, Mary, Duluth, Minnesota
Engstrom, Margaret, Minneapolis, Minnesota
Erickson, Margaret, Minneapolis, Minnesota
Erickson, Ruth, Balaton, Minnesota
Erstad, Josephine, Lake Wilson, Minnesota
Estill, Alice, Chicago, Illinois

Fadenrecht, Benjamin, Munich, North Dakota
Fadenrecht, Helen, Munich, North Dakota
Fadness, Thea, Balaton, Minnesota
Fagerstrom, Svea, Worcester, Massachusetts
Falk, Norma, Maple, Wisconsin
Fast, David, Fairbury, Nebraska
Fast, Sara, Henderson, Nebraska
Fast, Tena, Fairbury, Nebraska
Faul, Ervin, Cathay, North Dakota
Ferrin, John, Minneapolis, Minnesota
Foote, Jeanne, Minneapolis, Minnesota
Fred, Henry, Canova, South Dakota
Freeby, Harold, Wayzata, Minnesota
Friesen, Gertrude, Fairbury, Nebraska
Friesen, Herman, Jansen, Nebraska
Friesen, Hulda, Dalhart, Texas
Friesen, Lena, Dalhart, Texas

Gager, LeRoy, Hopkins, Minnesota
Gauf, Dorothy, Waterloo, Iowa
Geil, Alice, Wellington, Kansas
Genung, Richard, Robbinsdale, Minnesota
Gleason, Harriet, Taylors Falls, Minnesota
Goertzen, Anna, Madrid, Nebraska
Goertzen, Isaac, Madrid, Nebraska
Goertzen, Tena, Madrid, Nebraska
Goff, Elda, Hinckley, Minnesota
Gray, Beth, North Branch, Minnesota
Gray, Everett, Wheeler Wisconsin
Griffith, John, Duluth, Minnesota
Groom, Ada Beth, Dallas, Texas
Grotey, Gerald, Parkers Prairie, Minnesota
Gustavson, Doris, Pequot, Minnesota
Gustavson, Edith, Pequot, Minnesota



Hagan, Dorothy, Glenburn, North Dakota
Halldeen, Roy, Minneapolis, Minnesota
Hallen, Victor, Minneapolis, Minnesota
Halvorsen, Arlin, Goldfield, Iowa
Halvorsen, Glenice, Goldfield, Iowa
Ham, Kenneth, Kasson, Minnesota
Hammar, David, Worthington, Minnesota
Hammero, Mary, Westbrook, Minnesota
Hanson, Fern, Detroit Lakes, Minnesota
Harder, Agnes, Dalhart, Texas
Harder, Katherine, Dalhart, Texas
Hartman, Joe, Glenburn, North Dakota
Hastings, Ruby, Plainfield, Iowa
Hayden, Iva, Waterloo, Iowa
Hazzard, Herbert, St. Paul, Minnesota
Hazzard, Juanita, St. Paul, Minnesota
Heilig, Raymond, Hastings, Minnesota
Helland, Margaret, Hinckley, Minnesota
Hellesvig, Lila, Maddock, North Dakota
Herber, Harold.Grand Rapids, Minnesota
Hiebert, John, Colony, Oklahoma
Hill, Martha, Minneapolis, Minnesota
Hill, Mrs. Mary, Hutchinson, Kansas
Hill, Roy, Hutchinson, Kansas
Hofer, Margaret, Bridgewater, South Dakota
Holm, Elsie, Wentworth, Wisconsin
Holmberg, Judith, Iron Mountain, Michigan
Hooge, Agnes, Munich, North Dakota
Hooge, Gertrude, Mountain Lake, Minnesota
Hooge, Henry, Munich, North Dakota
Houston, Elizabeth, Plainview, Nebraska

Jacobson, Dora, Park Rapids, Minnesota
Jacobson, Irene, Oldham, South Dakota
Jantz, Cornelius, Mountain Lake, Minnesota
Janzen, Helen, Bingham Lake, Minnesota
Jasa, Lydia, South Range, Wisconsin
Jenks, Mary, Park Rapids, Minnesota
Jennings, William, Arco, Minnesota
Jensen, Ida, Milroy, Minnesota
Johnson, Edna, Minneapolis, Minnesota
Johnson, Elden, Henry, Illinois
Johnson, Eliot, Minneapolis, Minnesota
Johnson, Ernest, Lansford, North Dakota
Johnson, Frank, Minneapolis, Minnesota
Johnson, Harry, Lansford, North Dakota
Johnson, Kenneth, Minneapolis, Minnesota
Johnson, Lula, Maynard, Minnesota
Johnson, Marvin, Lake Benton, Minnesota
Johnson, Myrtle, Bruno, Minnesota
Johnson, Nina, Cook, Minnesota
Johnson, Orien, Henry, Illinois
Johnson, Roy, Minneapolis, Minnesota
Jones, Charles, McHenry, North Dakota
Jones, Edward, McHenry, North Dakota
Jones, Gwenetha, Minneapolis, Minnesota
Julius, Fred, Parkers Prairie, Minnesota

Keller, Gravce, Waseca, Minnesota
Kensinger, Russell, Cando, North Dakota
Kiehn, Helen, Balko, Oklahoma
King, Irene, St. Paul, Minnesota
Kinzler, Ruth, Avon, South Dakota
Klempel, Walter, Lambert, Montana
Kliewer, Jacob, Corn, Oklahoma
Klippenstein, Nettie, Henderson, Nebraska
Knuth, Grace, Sedalia, Missouri
Knutson, Joseph, Granite Falls, Minnesota

Koehne, Ida, Robbinsdale, Minnesota
Kortsch, Mable, Minneapolis,, Minnesota
Kraft, George, Minneapolis, Minnesota

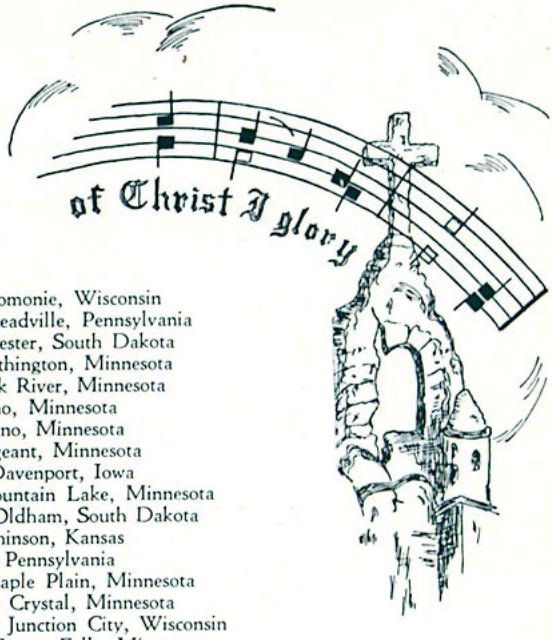
Lane, Forest, Hopkins, Minnesota
Lares, Dorothy, St. Paul, Minnesota
Larsen, Albert, Council Bluff, Iowa
Larsen, Mildred, Minneapolis, Minnesota
Leander, Anna, Princeton, Minnesota
Leen, Julian, Verndale, Minnesota
Lemke, Paul, South St. Paul, Minnesota
LeMaitre, Grace, St. Paul, Minnesota
Leppke, Clara, Carrington, North Dakota
Lien, Mildred, Westby, Montana
Lien, Wilfred, Stewartville, Minnesota
Lillie, Harold, Crane, Montana
Lillie, Mrs. Harold, Crane, Montana
Lindholm, Ethel, Duluth, Minnesota
Lindquist, Rex, Park Rapids, Minnesota
Loewen, Abe, Alsen, North Dakota
Loomis, Ramona, Warrens, Wisconsin
Lotsberg, Roy, Buffalo, Minnesota
Lund, Maynard, Audubon, Minnesota

McAninch, Pauline, Hatfield, Missouri
McBain, Loren, Bottineau, North Dakota
McCord, Leona, Ismay, Montana
McCullough, Mary, Hinckley, Minnesota
McKegney, Otto, New Lisbon, Wisconsin
McMillen, Martha, St. Paul, Minnesota
McMillen, Paul, St. Paul, Minnesota
MacLeod, Alexander, Scotland
Madson, Faye, Westbrook, Minnesota
Manz, Martha, Butte, North Dakota
Martenson, Lois, Granite Falls, Minnesota
Maxon, Scott, Pine Island, Minnesota
Mealey, Willard, Duluth, Minnesota
Metcalf, Dorothy, Forest Lake, Minnesota
Meyer, Carl, Rock Springs, Montana
Meyer, Margaret, Long Lake, Minnesota
Michalicek, Helen, Blackduck, Minnesota
Miller, Clifford, Frederic, Wisconsin
Miller, Richard, Corry, Pennsylvania
Mitchell, Elsie, Westbrook, Minnesota
Mohler, Richard, Hudson, Iowa
Monroe, Mildred, Corry, Pennsylvania
Moore, Helen, Minneapolis, Minnesota
Moritz, Ellsworth, Cavalier, North Dakota
Moritz, Harvey, Cavalier, North Dakota
Myers, June, Cando, North Dakota

Nelson, Elvinia, Montevideo, Minnesota
Nelson, Kenneth, Montevideo, Minnesota
Nelson, Ralph, Hastings, Minnesota
Nelson, Vivian, Wayzata, Minnesota
Neubert, George, Faribault, Minnesota
Neubert, Mildred, Faribault, Minnesota
Neubert, Winnifred, Faribault, Minnesota
Nielson, Eula, Kiester, Minnesota
Nordvedt, Margaret, Kansas City, Missouri
Norquist, Eugene, Maple Plain, Minnesota
Norton, Edwin, Maple Plain, Minnesota
Nyholm, Lambert, Minneapolis, Minnesota

Oakes, Wilfred, Owatonna, Minnesota
Owen, Robert, Bayport, Minnesota

Parks, Elsie, Grand Rapids, Minnesota
Patterson, Lorenzo, Worthington, Minnesota
Pearson, Mabel, Worthington, Minnesota



Pearson, William, Somerset, Wisconsin
Pederson, Kenneth, Jasper, Minnesota
Penner, Tina, Butterfield, Minnesota
Pennington, Roy, Barney, North Dakota
Perron, Clifford, Davenport, Iowa
Petersen, Dorothy, Brainerd, Minnesota
Peterson, Frank, Rose Creek, Minnesota
Peterson, Irving, Rockford, Illinois
Peterson, Jeanette, Council Bluffs, Iowa
Peterson, Lawrence, Goldfield, Iowa
Peterson, Lorraine, Crookston, Minnesota
Peterson, Marian, Rose Creek, Minnesota
Peterson, Opal, Hutchinson, Kansas
Petranek, Oretta, Clinton Falls, Minnesota
Pfeifer, Raynold, Alsen, North Dakota
Phillips, Verna, Worthington, Minnesota
Plows, Evelyn, Duluth, Minnesota
Plows, Martha, Duluth, Minnesota
Porter, Agnes, Ridge, Montana
Post, Harvey, Parkers Prairie, Minnesota
Prentice, Genevieve, Park Rapids, Minnesota
Prentice, Leonard, Park Rapids, Minnesota

Quarnstrom, Edwin, Chicago, Illinois
Quiring, Samuel, Mountain Lake, Minnesota
Quiring, Tina, Mountain Lake, Minnesota

Radke, Walter, Underwood, North Dakota
Record, Ruth, Northfield, Minnesota
Regehr, Lydia, Minneapolis, Minnesota
Reimche, Emma, Harvey, North Dakota
Reimer, Edward, Steinbach, Manitoba, Canada
Reimer, Jacob, Cordell, Oklahoma
Reimer, Marie, Steinbach, Manitoba, Canada
Rhoads, Kathryn, Glenburn, North Dakota
Rhoads, Nathalie, Glenburn, North Dakota
Rieger, Anna, Steinbach, Manitoba, Canada
Rissman, Leona, Faribault, Minnesota
Ritchie, Lois, Duluth, Minnesota
Roberts, Violette, Zumbro Falls, Minnesota
Rogers, Maynard, Waterloo, Iowa
Rose, Margaret, Waseca, Minnesota

Sallada, Ruth, Minneapolis, Minnesota
Sanders, Beatrice, Roberts, Idaho
Sanders, Irene, Roberts, Idaho
Sandhoff, Ida, Robbinsdale, Minnesota
Sanford, Arthur, Hinckley, Minnesota
Sawatzky, Victor, Bloomfield, Montana
Schindler, Pauline, Manfred, North Dakota
Schindler, Tillie, Fesseden, North Dakota
Schultz, Abraham, Volt, Montana
Schultz, Anna, Volt, Montana
Schumann, Salome, Rice, Minnesota
Seeley, Enola, Duluth, Minnesota
Selin, Harry, Minneapolis, Minnesota
Seychew, Fred, Buffalo, New York
Seychew, Nettie, Buffalo, New York
Shager, Eleanor, Faribault, Minnesota
Short, Mrs. Mary, Minneapolis, Minnesota
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Smith, Dorothy, Minneapolis, Minnesota
Smith, Eleanor, Lansing, Minnesota
Smith, Gordon, Minneapolis, Minnesota
Smith, Harry, Menomonie, Wisconsin
Smith, Marjorie, Meadville, Pennsylvania
Sornson, Esther, Chester, South Dakota
Sowles, Viola, Worthington, Minnesota
Starbuck, Cloyd, Elk River, Minnesota
Starch, Leona, Bruno, Minnesota
Starch, Marian, Bruno, Minnesota
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Talbert, Mrs. Ethel, Hopkins, Minnesota
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Van Kommer, John, Pipestone, Minnesota
Velde, Kermit, Granite Falls, Minnesota
Verbitsky, Gust, Butte, North Dakota

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Waldo, Dorothy, Henning, Minnesota
Wanous, Twylah, Owatonna, Minnesota
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Wiens, Nickolei, Bingham Lake, Minnesota
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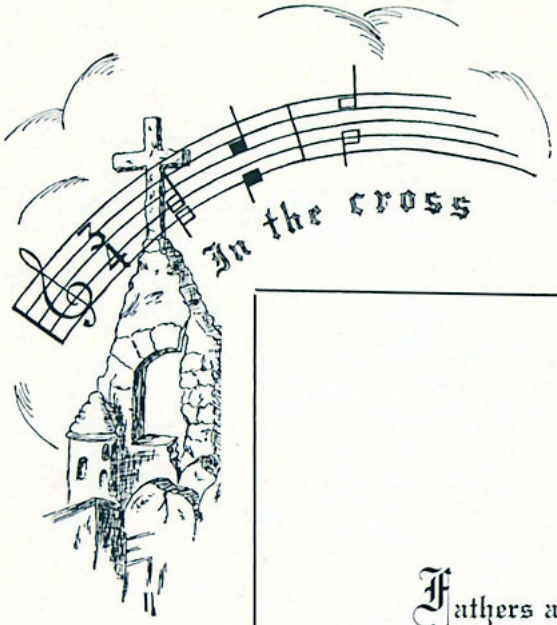
Williams, Leslie, Cavalier, North Dakota
Williams, Maxine, Egeland, North Dakota
Willms, Anna, Ulen, Minnesota
Wilson, George, Granite Falls, Minnesota
Wilson, Jack, Hutchinson, Kansas
Wilson, Marcella, Granite Falls, Minnesota
Woyke, Alvina, Minneapolis, Minnesota
Woyke, Rudolph, Minneapolis, Minnesota

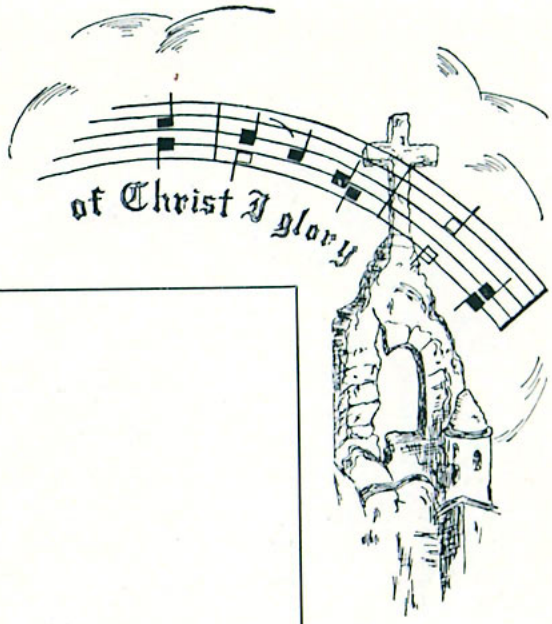
Young, Howard, Hewitt, Minnesota

Zarek, Sam, Butte, North Dakota



Fathers and Mothers, we thank you!
May holy lives our words adorn.
For light you've shed upon our way,
For guiding prayers by night and day,
For every tender care, we say
Fathers and Mothers,
We Thank you!

Fathers and Mothers, God bless You,
For the kindness you have shown--
We place you in His tender care,
May heavenly treasures be your share,
And with your praise, we breathe this prayer,
Fathers and Mothers,
God Bless You!

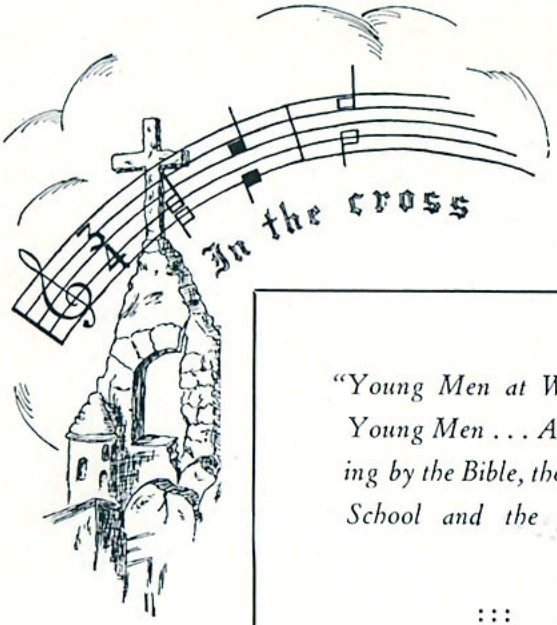


Thy Word is
a Lamp.

---be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

I Tim.- 4:12

The Challenge of the
"Freshmen Class"



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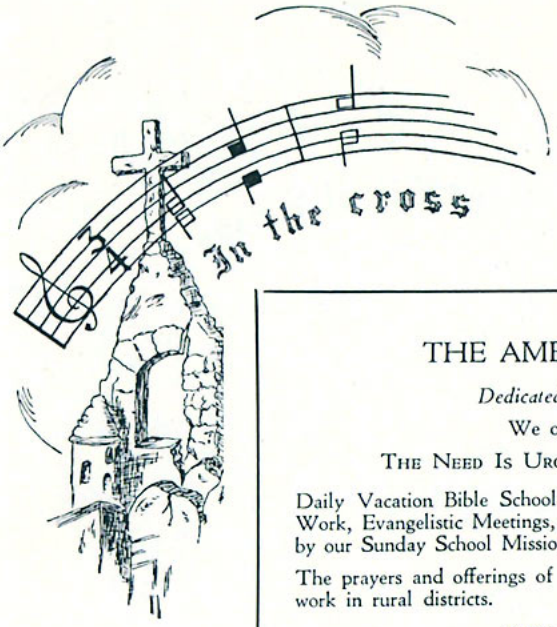

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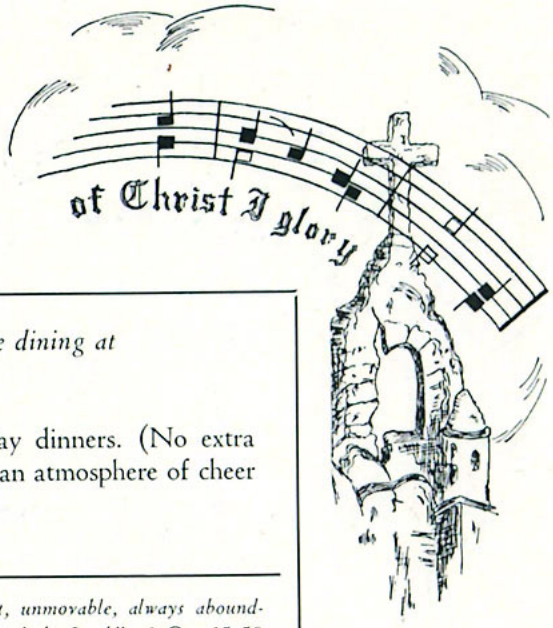

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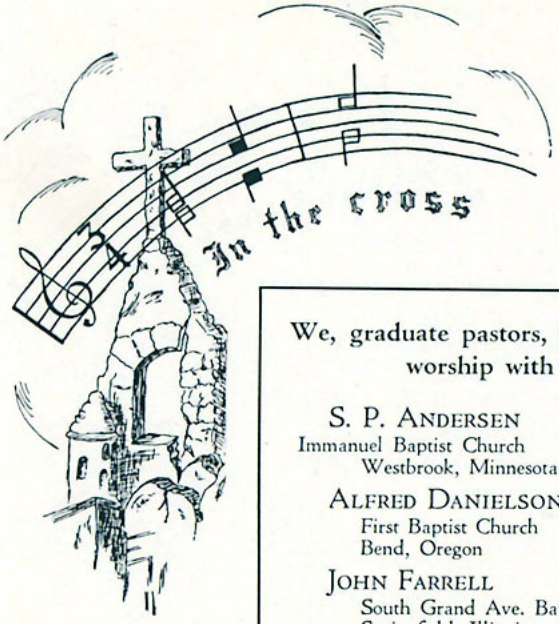

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Matthew 20:28

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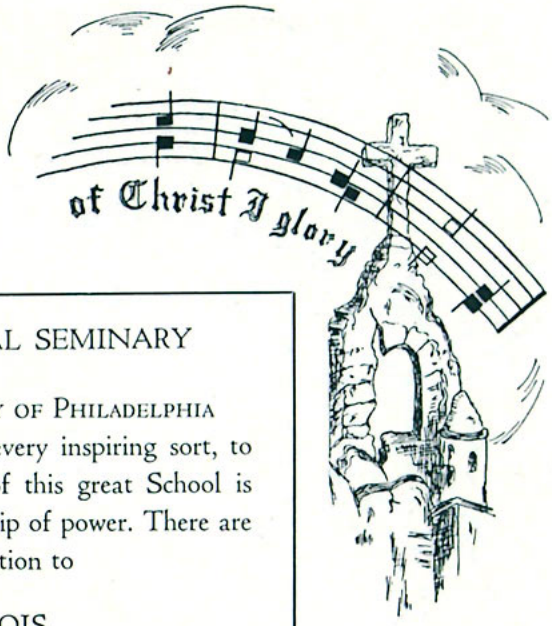

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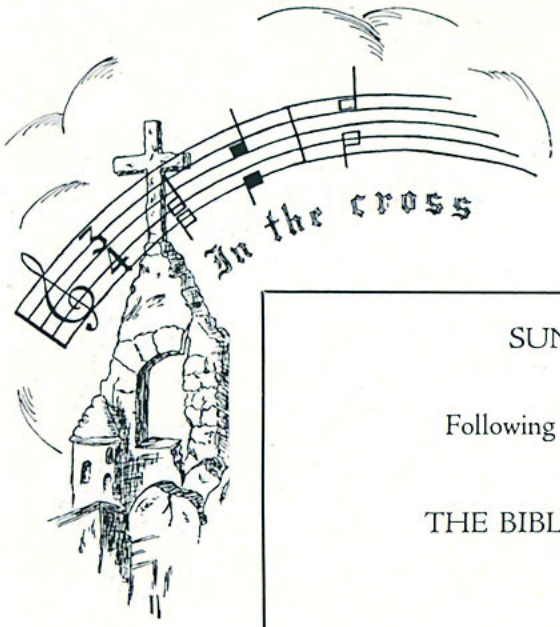

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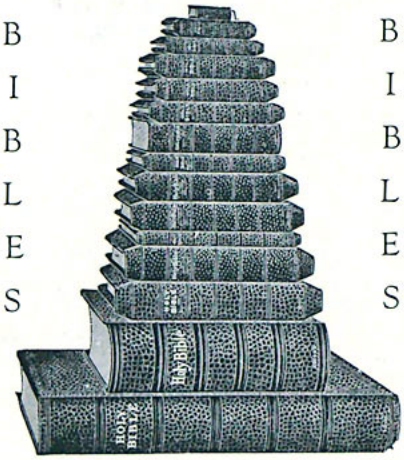

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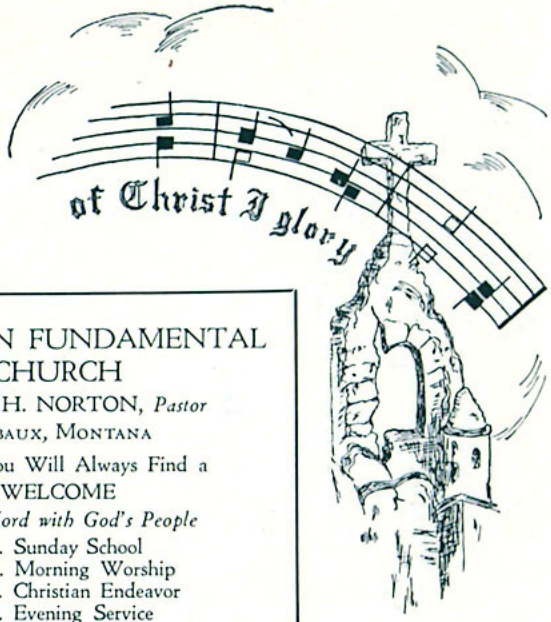

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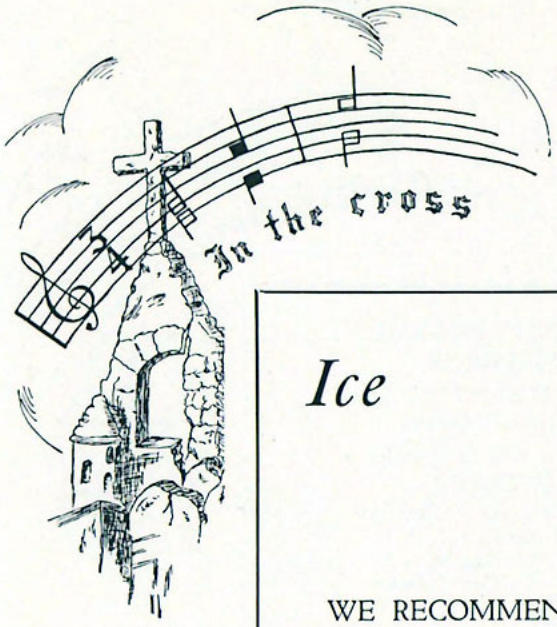

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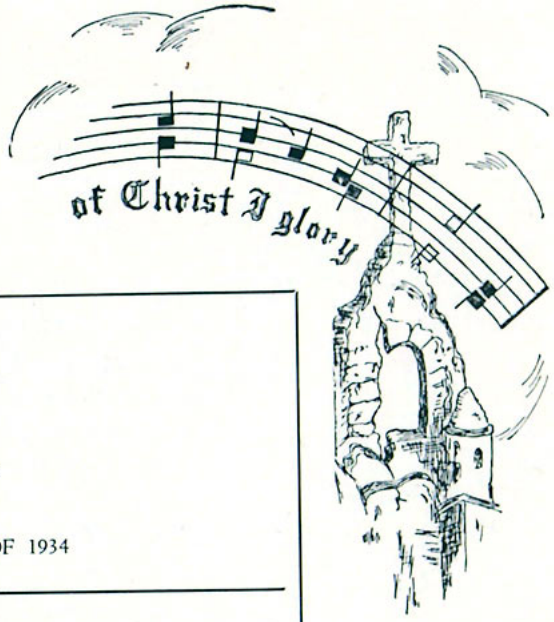

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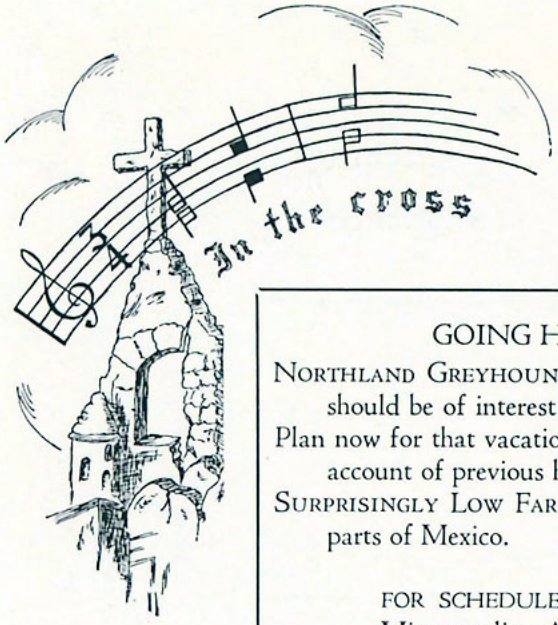

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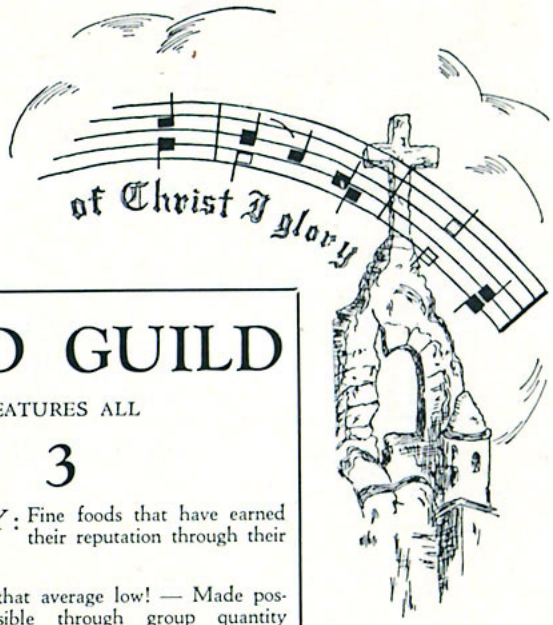

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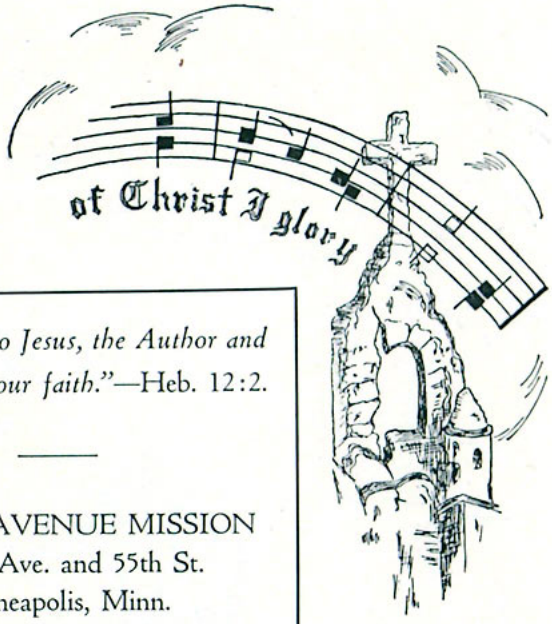

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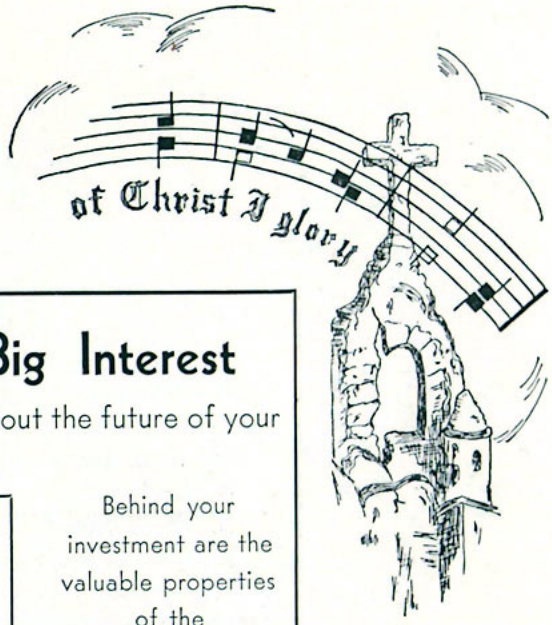
The sorrow and grief of wasted life,
The load that was heavy, the path that was rough,
We've entrusted to Him—and He is enough.

In all that is now, the joy and the care,
Our service of love, our study, our prayer,
Our hearts keep on singing on calm sea or rough—
We are trusting in Him—and He is enough.

In all that is coming, the dawn or the night,
The cloud or the sun, the dark or the light,
The road on ahead—be it pleasant or rough,
We are looking to Him—and He is enough.



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Acknowledgement

We wish to express our deep gratitude and sincere appreciation to those who have helped us with the publication of our annual:

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Index

Open Sections 1–12
"Testimony" 13
Dr. W. B. Riley 14
"September 1" 15
Mr. R. L. Moyer 16
Mrs. W. B. Riley 16
"Uncle Bob" 17
"Music Indispensable to Worship"—*by W. B. Riley* 18–19
The Faculty 20–21
The Buildings 22–31
"The God of Harmony"—*by R. L. Moyer* 32–33
The Board of Directors 34
Northwestern Interiors 35
History of Church Music 36
The Senior Class 37–41
The Junior Class 42–43
The Freshman Class 44–47
"Northwestern Anthem" 48–52
Athletics 53–54
Night School 54
Scroll Staff 55
Music at Northwestern 56–57
Medicine Lake 58–59
Pilot Staff 60
"Instrument of Ten Strings"—*by Russell Elliott* 61–62
"Report Hour" 63–68
Missions 69–82
Alumni 83–88
Catalogue 89–98
- General Information 91
- The Curriculum 92–95
- Calendar for 1934-35 95
- Course of Study 96–98

Student Directory 99–101
Advertisements 102–119
Acknowledgment 119

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"O that with yonder sacred throng
We at His feet may fall,
We'll Join the everlasting song,
And crown Him Lord of all."